

# CHRISTIAN CENTURY

## CONTENTMENT

MRS. JEAN FABER

*I do not ask to see or know my life,  
As God has planned and blest each coming day;  
I only ask that in the constant strife  
I may be loyal-hearted all the way;  
Courageous, full of cheer, and greeting  
Each new day with trust and happy heart,  
Leaving the rest in God's own precious keeping,  
Believing he will choose for me my part,  
And show me all the wisdom of his planning,  
Which worketh perfect good in all to me,  
And gives to those who serve, life everlasting  
Oh, gift of love unspeakable, to be!  
Life has so many mysteries in the living,  
I do not seek to understand God's ways;  
But if I follow on in true devotion,  
He'll grant me peace in heaven for endless days.  
Contentment, then, shall be my daily portion,  
And simple trusting faith in God above;  
So perfect is his precious plan of wisdom,  
I give with joy my heart and life and love.*

—Selected.

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# The Christian Century

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## EVENTS OF THE WEEK

Dr. John Guiteras, recognized as the world's expert on yellow fever, arrived in New Orleans the first of the week, and announced that the plague can be stamped out in forty days. The new foci are in the downtown districts, the death rate is low, and most of the deaths are among Italians. Trade has been at a standstill on account of quarantine regulations. Before the epidemic, inquiries were numerous as to whether the treasury was prepared to send money to the South to move the crops; since then, there have been no requests. Quarantine regulations are being lightened; Shreveport announced Wednesday that freight from the North could pass there and the thorough work of the U. S. marine surgeons is beginning to tell.

### Yellow Jack.

After hearing many complaints against private car lines, the interstate commerce commission on August 15 began an investigation into the relations existing between them and the railways. A number of refrigerators are made respondents in proceedings which request specific answers to all allegations made to the interstate commerce commission by September 5. It is charged that the refrigerator lines are acting as authorized agents of the roads, collecting lower rates from some shippers than from others. Another charge is failure and neglect to publish at shipping stations and file with the commission, rates and charges for the refrigeration of fruits and vegetables. Still another is that these rates in certain territory are unreasonable and unjust. All of which is doubtless true; but what can the interstate commerce commission do about it? At best, we can only look for developments which will indicate what new laws congress should pass. The small shipper must pay the freight, and it will be all the traffic will bear.

### Private Car Line Abuses.

The expected has happened in the resignation of Lord Curzon as viceroy of India. The Earl of Minto, recently governor-general of Canada, has been appointed his successor. The change is due to a quarrel between Curzon and Lord General Kitchener, over the new plans for the army administration of India. It is really a triumph for Kitchener. "The main question is not the choice of individuals," wrote Curzon, "but one of the principles underlying a future change in our administration. I am reluctantly driven to the conclusion that the policy of his majesty's government is based on principles that I could not conscientiously carry into execution. In the interests of the new organization it is desirable that I be relieved of my duties with as little delay as possible." The battle thus terminating was over the administrative relationship of the viceroy and the commander-in-chief. The London Times describes Curzon as "the greatest viceroy of our times." Mrs. Curzon was a Miss Leiter of Chicago.

### Lord Curzon Resigns.

The Illinois Central Railway Company deliberately wrecked a freight train of ten cars Sunday, in an effort to stop the New Orleans city belt commission from constructing a track parallel to their own. This is from apparently reliable reports, but it is scarcely credible. Police quelled the riot, for the encounter resulted in a riot, and arrested seventy men in the employ of the offending railway. The riot is the result of a long and bitter legal fight between the railways owning terminals and the city belt commission, which is building around the city to connect the manufacturing districts with the wharves. This, of course, will break the railway monopoly. The tactics resorted to by the railway corporation are unworthy a civilized community, and if inspired or condoned at headquarters, betray a spirit of anarchy and rebellion becoming only in a South American republic, or a gang of freebooters. We do not believe the management of the road will indorse such a villainous procedure.

### Railway and City Riot.

Further complications of public ownership of Chicago street railways are promised by the intervention of the bondholders.... Adolphe William Bouguereau, the noted artist, died in Paris Aug. 20.... The Norwegian government will submit a proposal for the dissolution of the union with Sweden.... Venezuela has placed orders in Europe for torpedo boats, guns, etc., to cost \$2,500,000, declaring she will "fight the Yankees".... The Russian press is divided over the Czar's manifesto calling a national assembly some approving, others criticizing

### Briefs.

The reciprocity conference in Chicago last week was significant of many things. It was in session only two days, but there was not a dull moment in its entire proceedings. Gov. Cummins of Iowa paid his respects to the "stand-patters," and took issue with Secretary of the Treasury Shaw. He declared that reciprocity "has been coddled in conventions and crucified in congress." "I am gratified," he added, "that it now appears that those who fight it will come out in the open. Agriculture, not manufactures, is the dominant factor in our commerce. The duty to find for these producers the best and widest markets is as high and sacred as the duty to protect our manufacturers against foreign invasion." The thought of the convention crystallized in three propositions: first, "That this convention advocates reciprocal concessions by means of a dual, or maximum and minimum tariff, as the only practical method at the present time of relieving the strained situation with which we are confronted." The second was for the establishment of a permanent tariff commission to be created by congress and appointed by the President, to consist of "economic, industrial and commercial experts." The third related to the establishment of a national committee of fifteen to carry on the work begun in the Chicago sessions.

sia's fallen fortunes. Dispatches in the same paper last Monday say that it is not certain that the President intends to intervene in any way whatever; that in quarters where his purpose is best known it is declared he has no such intention. In another column it is stated that the President suggests arbitration. The general opinion of the most reliable papers was that peace will be the final result.

The opening to settlement of the Uintah reservation in Utah started a huge procession of men and women toward the registry offices. A traveler reports that he saw one outfit of four women without male escort, journeying and camping alone. The registration was so large that there was only one chance in six for a drawing, and the lands are by no means rich or very desirable. The rush shows what the pressure of population is, and ought to indicate to our lawmakers some legislation against land monopoly. An enlightened and progressive commonwealth, like New Zealand, for instance, would take advantage of these occasional opportunities to experiment with other systems of land tenure. But America has the bad pre-eminence of being behind the foremost nations of the world in economic and industrial matters, ranking with Costa Rica and other borough nations.

### Land Hunger.

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### Reciprocity.

"It is too early to say what the chances of peace are." This statement in the papers Monday, August 21, is a fair summary of the situation. The envoys met again Tuesday, the 22nd; in the interim they were Peace Proffers, conferring with their respective governments. One correspondent, referring to the visit of Baron Rosen to Oyster Bay, where he had an interview with President Roosevelt, says the latter's intervention "has been productive of results which hardly seemed possible." There were columns of guesswork, but our readers have as much license to guess as the correspondents. It is said that General Linevitch with his army is clamoring for another opportunity to engage the Japs, assuring the authorities that he can retrieve Russia's fallen fortunes. Dispatches in the same paper last Monday say that it is not certain that the President intends to intervene in any way whatever; that in quarters where his purpose is best known it is declared he has no such intention. In another column it is stated that the President suggests arbitration. The general opinion of the most reliable papers was that peace will be the final result.



## EDITORIAL

### PREACHING SOCIAL MORALS

"I am interested in the social questions of the time," says a young minister, "but what shall I say about them?" What shall he say? He realizes that he may not have expert knowledge of the specific problem, that he has not infallible judgment to discriminate between contending parties, that half his congregation may have contrary opinions and that to "take sides" might destroy other means of good vital to his local work.

Even a more serious question is raised by the criticism of a social worker whose every effort is for the good of the masses. It is that the pulpit has little conscience on social questions. It attends to charity but concerns itself all too little with justice in the world of complex social life. It is more concerned with sectarian shibboleths and the smaller individual moralities than it is with the great problems on which the fate of masses hang. It talks of the conflict of science and religion, of latest philosophical and critical conclusions, of creeds and theologies, of consolations and aspirations but all of theories and individualities, avoiding the burning social problems which this age of complexity has brought upon us. In the life of to-day man touches fellow-man on every side and his every act concerns some other. Above all times it needs a searching application of the Golden Rule to the individual. Man is more individual than ever, but he is a socialized individual and his sins more than ever before are against his brother, for all he does, more than ever before, affects his brother.

The pulpit should make the church the conscience of society. Our young minister needs but to be as emphatic in demanding business and political morality as he is in demanding domestic and personal morality. He can nurture a social conscience in the pew and demand for instance that Christians shall discriminate between combination which is co-operation and for the good of all and that which is monopoly and suborns the rights of many for the good of a few; between paying workmen enough to keep a good animal existence, and thus treating him as a part of the machine, and portioning to him the part he earns as wages and treating him as a fellow worker; between promotion that sells stocks for the promoter's sake, expecting only to gull a public all too prone to be humbugged, and dealing in industrial shares for the sake of combining capital for development of industrial enterprises; between voting conscientious political principles when those principles are really involved and supporting the "party" at all times which happens at some time to have put them in its platform but at this particular time and place is a machine ridden by a "boss" for the sake of graft and spoils of office.

He can preach a conscience on social questions and preach it with prophetic fire, laying the book that chronicles our times down beside the Gospels. He can preach righteousness wherever chicanery is practiced, wherever advantage is taken of the weaker, wherever an institution exists that is inimical to the welfare of the community and he need have no fear if his interest is deep, if he studies the problems with lofty love of men in his heart and has no fear of giving offense to sinners. He can extend his

evangelism into the church and help on the civic and social revival. If he offends some pillar let him remember that he spared no sinner in his evangelism, even though he was the most respected "moral man" of the community and no sin though it were a brewery that gave employment to half the town. Christ said "woe unto ye scribes and pharisees, hypocrites," and like Christ he can say it without intolerance but with love burning on the lips that chastise. And without risking his opinion too far on mooted questions and situations he can search men's hearts, root out indifference to civic and social questions and make the church the conscience of the community.

Paul classed the extortioner with the fornicator and the drunkard and any oppression, rapacity, or undue exaction is extortion. The Christian should never take from others without giving all it is worth in service or kind.

### IMPROVING the SUNDAY SCHOOL

There are two chief functions served by the Sunday school worship and instruction. Few if any schools can be found in which there is not room for improvement in both these particulars. The worship can be made more vital and inspiring, and the instruction raised to a higher plane.

It will be at once acknowledged that the grade of teaching in most schools is very low. The men and the women who are doing it are good men and good women; they are remarkably faithful, consecrated, and when we consider the subject matter they are expected to teach, efficient. A not inconsiderable part of the teacher's task anywhere is right influence. This, with scarcely an exception, is wholesome. And no matter how lacking in scientific equipment these teachers are, they have loving hearts, they pray for their pupils, they bring many of them to Christ. For as Dr. Abbott says, "The power which effects transformations in character is the power of another personality. This is the power recognized in all systems of education; the power of the teacher, inciting, inspiring, moulding the pupil. This is the power of the true orator, who moves his audience less by what he says, or the method of his saying it, than by what he is. His speech is only the expression of himself, and it is not the expression nor the thought expressed but the person expressed in and through the thought and the speech, which moves and shapes the audience to the orator's will."

After making all allowance for the power of consecrated personalities, it is still true that these teachers are expected to impart information, to cause to know. The hours that are spent in the Sunday school by the children and adults ought to be rich and fruitful. The work of the school is altogether different from that of the pulpit, and it ought to be what it purports to be. Is it not true that the teaching function of the church has been neglected, or but half discharged? All other departments of human activity grow more scientific; this ministry above all others must be brought to a higher level. The church cannot afford to have the bad pre-eminence of being alone with antiquated methods and forms. She must study and apply the principles of peda-

gogy. She has as much right to the rich life of Pestalozzi and Froebel and Horace Mann as the public schools.

What a joy it will be to minister and superintendent, when in every church there is a large body of trained teachers of the Bible! When they know what to teach, and how to teach it.

Whether the time is opportune or not for a graded series of lessons for the school, it certainly is for such a series of normal lessons for the teachers. The Bible is a mass of material which must be worked over carefully by every one who expects to teach it. It is too much to expect the thorough knowledge given by a theological seminary, but the obscurest teacher in the humblest school can gain a good working knowledge of this literature, and a splendid equipment for teaching.

A teachers' training course might very properly constitute the crowning work in a normal series of Bible lessons. Since teachers are to be drawn from the school itself, the sooner we bring forth a Bible curriculum that is sane, scientific and comprehensive, the sooner we will begin to solve the teacher problem. For it must be confessed that young people who have been over and through the Bible with the old international lesson system do not carry forward enough knowledge to qualify them for teaching. Indeed, it is little less than a grave wrong done the youth of the church to ask them to spend their time in such unsystematic, unprofitable study.

Certainly a teacher of the Bible should know the Bible; he should know the principles and methods of teaching. The truth he teaches will influence for time and eternity his pupils. They to live in a world of trouble and toil and temptation. They will be assailed and besieged. They must be fortified against peril, their moral courage increased, their virtues developed, their valor enhanced. Shall we not bring to this high task the best possible equipment?

### THE TRUE ANSWER

The present is an age not so much of doubt or faith but of questioning. There are those, to be sure, to whom religious teachings are not matters of inquiry. Such people belong to two classes, either those whose religious views are fixed and unchanging or those who are in no sense concerned with inquiries regarding the religious life. But there is between these a great company of thoughtful people in whose minds questionings are raised by the very movement of thought in our times, and who earnestly seek some answer to their inquiries.

The questions which they are raising are such as the following: Is there a God? If so, is he personal, and can he be known? Is prayer of any value? Is the church accomplishing its normal and useful function in the world? Is there a future life?

That these are questions of the first rank no thoughtful person will deny. They do not lie along the fringes of things, but come at once to the center of being. In comparison with them all subordinate inquiries in the realm of theology sink into insignificance. It is scarcely less than criminal for the church to spend her time in debating the mere surface facts of belief when men and women are



seriously and anxiously asking regarding the fundamental realities of religion.

This attitude of questioning has come about through the change in modern views on several subjects that were formerly considered settled beyond debate. That our age has reached a new viewpoint upon many themes there can be little question. The old vocabulary is inadequate. The old definitions no longer satisfy. Among those subjects which have been thus restudied and whose bearings upon religion are vital the following deserve attention. Our age is one which is possessed of a new science. The universe is no longer described in its former terms. The world is at once larger and smaller than it was in the days of the fathers. Its relation to the rest of the universe has changed in our generation, and problems relating to the origin and method of life have assumed new importance within our memory. This has seriously effected religious definitions. Can the old faith stand with the new science is the question which many are asking. And to not a few of these the answer appears to be only negative.

Again, the Bible has been subjected to rigid critical investigation during the past generation. Views which were once accepted without challenge have been definitely and forever set aside. By some these views have been regarded as essential to Christian faith. By others they are considered only as minor points in the total problem of revelation. But the inquiry itself has alarmed and troubled many who have not yet found an abiding place in belief. Again, the immense emphasis put upon social progress in our generation has tended in some quarters to lessen regard for religion. Indeed, social betterment has become almost a religion with entire groups of earnest people. The cry is "Social Service rather than Doctrine." That this movement has profoundly effected our age there can be no question. That its results are immensely valuable cannot be denied. None the less, it has assisted in the production of a questioning attitude regarding the essentials of revealed truth. One hardly needs to mention again the immense impact of materialism upon even the most strongly intrenched Christian people. The world that now is seems so desirable and so real that there is danger that men shall lose faith and interest in the unseen world.

The answers to the questions thus raised are not difficult for the student of religion to supply. The apologetic of the church is as powerful as ever, even though it is to-day studied in new terms. The difficulty is that men have little or no time to stay for its adequate interpretation. Time presses and while the answers are delayed interest dies away. The answers which the church must give to the questions that come to it need to be brief, pointed, and immediate. They must come not from scientific definition so much as from Christian experience. It is possible for a Christian to have such an immediate knowledge of God, such demonstrations of the power of prayer, such proofs of the vital nature of Christian life, and such assurance of the life to come that he is always capable of rendering an answer to the questioning mind. This is the spiritual apologetic for our age, and for which, as spoken by convinced and convincing Christian lives, the world is waiting with an eagerness and yearning that is the best proof of the religious nature of man.

## ILLINOIS STATE CONVENTION

One more week and then the Illinois State Convention, at Decatur. The Decatur Church with her new home is prepared to show herself a royal hostess. Comparatively few of the people of the state have gone to the National Convention, because of its great distance from us. This should lead us to expect the larger attendance at Decatur next month.

The needs of the State work are so imperative as to demand the presence and hearty co-operation in the convention of every worker in the State. Let no preacher or other active worker of any church absent himself from the convention because of the press of work at home. The work of the whole is certainly not of less importance than that of the part. Besides this there is the privilege of fellowship at the convention which is of greatest worth. As the day approaches shall we not turn our faces toward the assembling hosts with a prayer that the convention may bring to us a deepened spiritual life, a greater enthusiasm, and a clearer sense of our bond of unity. Read program on another page.

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## THE CHRONICLER'S DESK

"Oh, for a lodge in some vast wilderness,  
A boundless continuity of shade."

Or words to that effect.

The Chronicler's conception of a holiday does not square with the popular idea on that enticing subject. Big hotels crowded with fashionable people, a summer resort where there is more dressing and masquerading, marching and counter-marching than is usual in the height of the social season in big cities, the place where flirts and flips and the shallow herd do congregate "to have a good time," all must be eliminated from the Chronicler's conception of an ideal vacation. Water, wilderness, the lodge, and plenty of shade, with a few congenial friends, are essential if an active man of sound sense and good digestion is to enjoy himself. Hard by the bay of Mob-jack which mingles its waters with those of the Chesapeake and Hampden Roads and the Atlantic ocean, at the princely home of Judge Taylor Garnett in Matthews county, Virginia, one finds the situation that subtends the analogy of the case and completely fills the bill. A legend, historic, more or less, according to local tradition, obtains currency that when the Lord was about to turn Adam and Eve out of the Garden they elicited a promise from Him that they might choose their place of residence when driven from their home in Paradise. When the crisis came and they had to make choice they selected Matthews county, Virginia. "Well," said the Lord, when he was reminded of the promise, "you may as well stay here as to go there, for there is very little to choose between the two places, but inasmuch as the promise has been made it shall be kept, and to Matthews you shall go." The people here have no doubt of the excellent judgment of our first parents in locating the second Paradise in this part of the old Dominion. If we think of Eden as beautiful and pleasant and productive of all that was needful to the sustenance and satisfaction of man, we have no difficulty in fitting these aspects of the first Paradise into those of the second in the county of Matthews, state of Virginia.

The location of a summering experience must be an approximation to the ideal. The Chronicler is not at his "desk," he is improving the time to much better advantage sitting in an arm chair underneath the umbrageous foliage of a paper mulberry, with a crescent line of ancient elms immediately in front whose hoary antiquity clearly testifies that they have descended to our time from the days of the colonies. One hundred yards farther to the front, half the distance covered by a wide grassy lawn, is Mob-jack bay, full of the finest oysters that grow, and many varieties of fish, stretching its shining waters away towards the south, reminding one of Black Lake at Macatawa. On a narrow strip of land between the bay and a small inside lake, is the ancient tide mill of the family. This is the first one of its kind the Chronicler has ever seen. It is "a peccoliar institootion," as Artemus Ward would express it. Its peculiarity consists in the fact that it is run by the ebb and flow of the tides as they come and go. The big wheel turns on the principle of the ordinary undershot water mill, and the incoming tide turns it towards the south and the outgoing tide towards the north by flowing through the channel under the wheel that connects the little inside lake with the bay. When the flood tide is at its highest and the ebb tide is at its lowest the wheel stops and so does the mill. Grinding can be carried on for considerably more than half the time.

This ancient tide mill was burned by the federals during the civil war, and was rebuilt by its owner in 1866, the year after the war closed. It runneth not in the memory of man to remember when it was first erected, nor was it in all his thoughts to record the fact when it was remembered.

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Just behind where the Chronicler sits under his paper Mulberry is one of the stately old homes of Arizona. Under this title, along with others, a picture and a brief historic sketch of it appeared a few years ago in the Ladies Home Journal. The house is of colonial origin and construction. The architecture is composite, additions and alterations having been made through several generations. It is the ancestral home of Mrs. Garnett, but no living person knows how far across the prehistoric line the foundation of this grand old house was laid. Judge Garnett and his wife are princely people and they dispense a princely hospitality. They are Disciples of Christ of the right stripe. They are Christians only and they know the reason why. "Poplar Grove" is not a summer resort or a boarding house, but a fine old home where a few favored guests are taken in more for their benefit than from any consideration that accrues to the host. E. L. Powell and his wife have just spent two weeks here. This has been a favorite stamping ground with a number of our best known preachers, R. C. Crue, C. S. Lucas, E. L. Powell, F. D. Power, J. Z. Tyler and other well known men. The distinguished pastor of Garfield Memorial church was born and reared almost in sight of where these lines are written. Another prime element in an ideal vacation is a good church of the ancient order in easy distance, which we have in the congregation of Disciples in Matthews Court House. The pulpit is being supplied this summer by A. W. Wilson of New York. The Chronicler had the pleasure of hearing an excellent sermon from him last Sunday morning.

## Newspaper Veracity

The daily newspaper is a recognized necessity of the present period, and its usefulness constantly increases. Publicity is the art promotive of all the arts, and public intelligence grows in proportion to the number and character of the public journals. At the same time, there is danger that overstatement or perversion of facts may render a newspaper a disturber of the peace, and may work lasting evil where perhaps such was least intended.

Not long ago *The Christian Century* reprinted from the "Baptist Standard" a correction of statements made in the "Chicago Record-Herald" regarding a lecture delivered on "The Bible and the Monuments" at the University of Chicago. That correction served to show how baseless were the statements made by the reporter, and how totally he had reversed the significance of what was said by the lecturer. A number of protests were sent to the "Record-Herald" by those who had heard the lecture, and a few days later a correction was published by that journal. Not content with this, the reporter was summoned for an inquiry into his method and motives in making such report, and confessed that he had not heard the lecture, but only picked up a casual remark or two concerning it. It then appeared that by emphasis at the wrong places and certain glaring headlines, he had made a totally different impression from that produced by the lecture itself. It is a tribute to the fairness and honesty of the average editor of the daily papers that when the situation was made plain in this light the services of the reporter were discontinued.

It is rather interesting to get the reporter's own point of view in a matter of this kind. When questioned concerning his purposes in thus perverting simple and natural statements into glaring and sensational ones, he frankly admitted that his only object was to make an interesting paragraph for his paper. Employed to contribute material, and paid at space rates, he knew that the question of securing acceptance for his material depended upon its being interesting. The city editor's estimate of an interesting story is based upon those features which depart from the ordinary and may have in them elements of surprise and sensation. The reporter admitted that he had prepared his material, knowing full well that if the simple facts of the lecture as reported to him were stated, there would be nothing startling or sensational in his narrative. Therefore, it would probably be "turned down" by the city editor. To avoid this, he did what he felt to be necessary to secure the admission of his story.

This rather interesting statement by the reporter reveals a curious type of ethics which prevails to a certain extent in most newspaper circles. There is no intention of doing anybody injury. It is only a question of publishing readable, spicy matter. But unless the moral sense of both editors and reporters is somewhat more active than seems to have been the case in this instance lasting injury is likely to be the result. The editor in question when confronted by the actual facts was free to acknowledge that although he might publish his correction it would not be copied by a single one of the hundreds or more papers which had eagerly given space to the original

misstatement. It is thus the case that inaccuracies and falsehoods, both accidental and intentional, gain publicity and hold opinion which no counter effort can overtake or undo.

This side of the matter comes interestingly to light through the flood of newspaper clippings and letters that have followed the publication of the erroneous reports concerning that lecture. It seems that all types of people have taken a hand in the discussion. Some of these are indignant, others complacent, and others still highly pleased with what purports to be a deadly attack upon the Bible. The "Salem (Ind.) Democrat" of July 19th has the following item, interesting both as a piece of English composition and as indicating that its writer is apparently unaware that the New Testament is actually a part of the Bible: "Prof. Herbert L. Willett of the Divinity Faculty of the University of Chicago, who lectured here last winter, has surprised his former admirers by declaring that the Bible is the most fragmentary book possible, and that the New Testament is no better." The comic writer in the "Chicago Post" has the following paragraph: "Professor Willett of the University of Chicago takes a pliant moment to give the poor old Bible another welt. He says it is 'disproportionate' and 'inartistic.' In the days of our solemn childhood the Bible was in high feather, and the only man who was privileged to pound it was the parson, and he did it with his fist and not with his head. But now every professor of high and low criticism feels it his province to punch the Bible whenever it shows itself and the 'lamp unto our feet' is kept busy hustling into dark corners, under the bed and behind the sofa in the parlor whenever the professor heaves in sight. It may be—probably is—that the Bible is inartistic, but we never noticed it until the revisers fell to monkeying with it; then it was apparent at once." These two examples, chosen almost at random from a large pile of clippings that have come to hand, will point out the accuracy of the average unverified newspaper comment.

But the letters received are of far greater interest. They contain not simply the stereotyped reports which went out broadcast through the Associated Press, but the individual opinions of their writers. These shade all the way from congratulation that the lecturer has freed himself from the idolatry of orthodox religion to bitter and vituperative attacks upon his motives and character. The collection of letters is of first-rank interest, and the lecturer hopes to preserve them as interesting souvenirs of the incident. Most of the letters are anonymous, which speaks ill of the writers at the very outset. No one should be ashamed to send openly his sentiments to any man who either needs correction or encouragement. One writer says: "Mr. Willett, I take the liberty to offer you the Word of God. I. Cor. 1:27, 28, 29; also I. Cor. 18, 19, 20." From these not quite correctly cited references the lecturer understands that he is rebuked for esteeming worldly wisdom in a matter of divine revelation. Another friend who ventures the rather hazardous step of signing his initials says: "My dear sir you are wrong, in your declaration. I up till three years ago was a bible critic, and a disbeliever, but I thank God he brought me into the light, and

now I understand the Holy book as the Father intended that we should and I know since my conversion that its teachings harmonize and is complete. Judging from the tone of this clipping I do not believe you have humbled yourself as it will be necessary for you to do, so as to receive the correct interpretation of the holy scriptures. I shall remember you to the Father both morning and night for a given time that you may better understand."

Another, in a spirit of frank friendliness, says, rather illogically: "Be careful how you teach, and do not let the papers misquote you. We know you do not say these things." If this friend will give suggestions on the art of preventing the papers from misquotation, he will render a service long desired by suffering humanity.

Another letter, from which an extract seems desirable, is apparently written by a mother in Israel, though it is not signed. It covers eight closely written pages, and proceeds in a spirit of kindness and yet gentle reproof to point out the evil of sowing the seeds of disbelief in the minds of impressionable young men. Among other things she says: "One would naturally think that the poor old Bible would be obliterated and covered up out of sight, after having so much doubt and sarcasm piled on it for so many thousands of years by so many supposably well educated scholars, but strange to say after all the doubt and disbelief that great minds has cast at it, it comes out as bright and fresh to-day, as when it left the throne of Heaven." Continuing she asks: "Why did you teach those young men to doubt the old Bible, thereby very possibly wrecking an eternal soul? Now, my dear Professor, cannot you believe for the sake of the good that has come from the old Bible through all of these past thousands of years?" I hope for the sake of her renewed peace of mind that some correction of the published statements has by this time fallen under the eyes of this excellent Christian lady, whom, I am sure, it would be a pleasure to meet.

Of very different character is a long letter from a young man who has broken away from a strict Catholic life, and yet is not satisfied with his present condition. After asking for advice and pointing out his doubts and difficulties, he says, "I would not write this to you, only I see you have difficulties with the Bible." I should be very glad, indeed, if, in the midst of all the injury done by the misstatements published, some little good may result from my communication with this young man, even though the information by which he was encouraged to write to me is totally misplaced.

It is impossible to find room for all the interesting epistles that have come to hand. To the vituperative, abusive, and in some cases, almost indecent, ones I have no disposition to give attention. Most of these were never read after their animus was discovered. But one class of writers deserve a moment's consideration. They are those who have hobbies or theories to ventilate. Often their views are exceedingly fantastic and grotesque. One of them who writes a long letter teeming with quotations from oriental languages, opens with this question: "Are you really a seeker after truth, a real student of

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# Our Personal Responsibility to the Juniors

Ella G. Sine

Like an unseen hand guiding the destinies of nations, people, men, is woman. The seal of her might is stamped upon every movement. She has been the power behind the throne in many a world's crisis. Looking back into ages long past we see her as queen, saving her people from destruction; as mother, offering up her son to become a chosen prophet of the great Jehovah; as daughter, willing to die that her father's oath may not be broken. We see her as she approached the zenith of her glory and is crowned the mother of the Savior of the world. We behold her as she is plunged into the dark ages of superstition and spiritual blindness, emerging through the leavening power of the blessed gospel, stronger and mightier, yet ever a guiding hand in the affairs of mankind. She it is who, by God's leading, opened the way to the discovery of a new world which was reserved for a people who were to become the mightiest world power and truest exponent of liberty and religion. Then came the dawn of the most glorious age the world has known, with its mechanical inventions, which have overcome both time and space and lighted our cities with a brilliancy rivaling the sun; with its discoveries in the heavens of myriads of stars and numberless suns; with its most wonderful medical and scientific researches and its volumes of literature, secular and sacred, in which the soul of man has attempted to reveal a glimpse of the divine Creator.

But one of the greatest discoveries of modern times is woman's discovery of herself. She has realized that no one liveth to herself alone; that in the complex relations of the present civilization her wants and interests are so bound together with those of others that she cannot say, "I have no need of thee," but must acknowledge the imperative claim that she must do good to others to requite or repay the good that has been done her. She has realized that she lives most who serves most and in order to be most useful to herself and others she must strive to become the best and highest of which she is capable—the strongest and most beautiful in body, the noblest in mind, the most God-like in spirit. She has realized that she is her brother's keeper and has organized to multiply her strength and effectiveness in her efforts to help suffering humanity. She has realized, too, that due to lack of early training she is often unprepared to perform satisfactorily the onerous duties which devolve upon her and to obviate this in others has gathered the children together in little bands that they may there be filled with pure hopes and habits of unselfish service and be trained early to become the leaders of the rising generation.

But it behooves us to consider carefully the responsibilities we have assumed by such organization. Instinctive in human nature is the aversion to responsibility. We have been led by organization to assume responsibilities which the individual would ardently avoid. Yet we are awakening to-day to the fact that even in organization the individual is the potent factor and that organized effort is successful only in so far as its individual units feel a personal responsibility and convert the same by action into deeds. Thus we have been led under the au-

spices of our C. W. B. M. to organize the little mission bands and Junior Societies in our own brotherhood, and a more beautiful work could not be done than to bring these little inquiring souls in touch with the Christ-like missionary spirit and in tune with the infinite during the formative period of their lives. The mother society has appointed from among its own as superintendent of the Junior Department some Christian woman especially adapted to lead the young or one who is willing to devote herself to the work. And here, too often the senior society has felt its responsibility cease when in fact it only began.

Picture yourself in the position of a junior superintendent. You had had doubts as to your suitability to the office. You feared you could not interest and hold the children. You felt the responsibility of leading the little ones in spiritual and religious instruction weigh heavily on your heart. Yet your sisters of the Auxillary urged you to undertake the work. "It is so important," they said. "We want our children to be properly trained in missions and you are just the person to do it. We feel the work would be safe in your charge and we cannot take your refusal." And so after thought and prayer you were willing to venture, feeling sure of the earnest co-operation of those who so urgently plead its cause. The first meetings pass off successfully. The interest and attention is better than you anticipated. The attendance increases. Inquiries are made by the Auxillary and all feel that an auspicious beginning has been made and that they can now safely withdraw their interest and co-operation and throw off all further responsibility, never realizing that the entire burden falls on the shoulders of one poor little worker.

And now the little missionary organization begins to decrease. There are vacant chairs because the mother has some home task for the little one to perform; or it may be the child has passed the hours so rapidly in play that it forgets the time of meeting and the mother fails to remind it, or it may be the child, which responds so quickly to any change of feeling, merely reflects the decreasing interest of its elders. You, as leader, struggle on, pouring out your heart and spirit in a vain endeavor to perform the duties and supply the enthusiasm which each Auxillary member owed the mission band. You had made plans for interesting work, but you could not carry them out alone. You felt lonely and discouraged when you saw your urgent sisters pass by on pleasure bent, while you were left alone to struggle on with the faithful remnant. You left the burden almost too great when in speaking of absentees you were asked, could you not telephone or remind them in some way before the meeting—they were interested but apt to forget. Then came the depressing thought that somehow you had been a failure and others were feeling, even if not saying, "We are disappointed. We had expected better things."

Now sisters, we who are impartial observers can readily see that the failure lay with those who did not rather than with her who did. They who should have been upholding the hands of the leader,

increasing her courage and enthusiasm by extending her sympathy and help—they it is who have been found wanting. Judge ye yourselves whether the Good Shepherd will accept the excuses offered as good and sufficient reasons for failing to train the lambs of the fold. "But," says the tired mother, as she gathers her little ones about her knee, "I have no time. I would willingly help if I only could." 'Tis true you know the days of labor never ended and the nights of weariness and distress, yet you need to enlarge your spiritual horizon and increase your breadth of vision; for you owe it to yourself as well as your children to live the fullest and highest life which it is yours to live. It may not be possible for you to attend the meetings or help directly, but you can pray, you can teach your children Scripture texts or memory gems to lend value to the meeting, at the same time storing their minds with the true and beautiful. You can show them how to earn their pennies, that they may more fully know the joy of giving. You can multiply their interest and enthusiasm manifold by showing interest yourself. And all this, dear mother, without taking from your precious time and strength. Nay, even more, it will make your life brighter and better by drawing your thoughts from the drudgery of your own confined circle to a broader outlook, and be a sweet bond of interest, linking your children closer to you. Is it not worth the effort, dear mother? Test it and see by putting it into your own life.

Another says, I really never did anything of the kind and just couldn't. Do you intend never to do because you never did? My friend, do you not know that the God-given capabilities you possess are not yours to keep evermore unless you use them—that by disuse they decay and die? If you have never done, hasten ere it is too late. Offer yourself to the superintendent to be used as she sees fit. Be willing to enter the school of training under her guidance and above all be regular and faithful to your duties.

And to you who would say, "I have no interest in the work."—Have God's claims and those of humanity no hold upon you? Are you so disregardful of your place in the great economy of this world that you can ruthlessly brush aside divine purposes, which are really worth while, for your own vain and shallow ambitions? God placed the little child in our midst and with it our duty towards it. If we do His will we must give it a share of our time and attention.

In short, sisters, the Auxillary, and by auxillary I mean every member of the same, owes the Junior Society the same duty a mother does her child. It is our duty, individually, to look after its interests by visiting the meetings as often as possible, giving suggestions and training the committees and officers; by going out and bringing in new members, by getting regularity and punctuality in attendance, by increasing the collections by giving little talks occasionally; in fact, by giving ourselves to its cause. It is true we cannot do all of these things at once, but we can keep them in mind and help when the opportunity occurs. We are prone to decide for ourselves where our duty lies and accept as duty only those things which please us. If we are God's

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# *The* Chicago Boys' Club

Harry Foster Burns

Some one has defined a city as a place where a man may live for years within a few feet of another man without knowing his name or his business. Whether this be a true definition of a city or not, it is surprising to one to find how ignor-

found a bed in either of the rooms, nor a chair, nor a table, only one stove for cooking or heating, and that so small

typhoid fever and of tuberculosis, indeed the wonder is that the entire population of these districts is not entirely swept away by such maladies, so unsanitary are the surroundings. Many children are found dying of the fever, yet without the pretense of medical care, and without even a bed upon which to rest their fevered bodies. So live hundreds of unfortunate human beings—our brothers and sisters.

It is to care for the boys of just such places that the Chicago Boys' Club was organized in 1901. The conviction of those who founded this organization is that the boys of "darkest Chicago" are not essentially depraved, but that they are the victims of circumstances. That what they need is to see something beside the poverty, the filth, the gambling, the drunkenness and every other form of vice which runs rife in these places where their lives are cast. The Chicago Boys' Club is not a home for boys; but a "club" where the boys may come for education, play and inspiration. Its success in meeting the needs of the boys may be judged from the fact that the first night the rooms were open—in 1901—three boys took advantage of the opportunities afforded them there; while during the year ending December 31st, 1904, the names of 1,738 boys were enrolled, with an aggregate attendance for the year of 21,500.

The home of the Club is 262 State street. The work done under the direction of the superintendent, J. F. Atkinson, commends itself to every one whose privilege it may be to observe it. Besides the work of the "Friendly Visitors," of which we have spoken, and that of the trained nurses who care for the cases of sickness, discovered by the "Friendly Visitors," there is the work of caring for the boys who come to the club rooms. The theory



HOME IN WAIFDOM.

ant are well-to-do men in the city of the economical, social and sanitary conditions which obtain among the poor at their very doors. Within four or five blocks of some of Chicago's finest hotels and theaters, where diamonds flash and silks rustle, is to be found the abode of ignorance, poverty and filth. One needs only to go west on Harrison street, to Pacific ave., then south one or two blocks, to have the awfulness of these conditions impressed upon him in such a way that they shall never be forgotten. In one building on Pacific ave., just off of Harrison street—a building known as the "Barracks"—there are 66 rooms occupied by 48 families—193 children. On the first floor of the building is a grocery store and a saloon, both of which receive their support chiefly from the occupants of the "Barracks." Entering the dark halls of the old tenement one meets a condition that is indescribable and of which he who has never visited such a place can form no adequate conception. Imagine, if you will, more than three hundred Italians occupying one building, situated between a filthy alley and a dingy street, the garbage being allowed to either remain on the floor of the halls or thrown into the alley to decay. Think of these conditions continuing year after year, and you have a faint picture of the homes (?) from which many of Chicago's newsboys come. This is but a type of hundreds of places in Chicago. In another district there was found by a "Friendly Visitor" from the Chicago Boy's Club, a tenement where four families occupied two rooms. In these families were eight grown people and nine children. There was not to be

that only one article could be cooked at a time. The children of these families brought the material for their mothers to cook from the garbage cans in the better



NURSE HELPING CARE FOR SICK.

parts of the city. In another place, a child seven years old was found, which was unable to walk because of an unossified condition of the bones resulting from lack of nutritious food.

One is not surprised to learn that visitors to these places find many cases of

of the management is that the best way to help these boys to respectability and nobility of life is to teach them to do some sort of productive work. Accordingly, in addition to play rooms and gymnasium, there are rooms equipped for teaching various industrial pursuits,

# Caring for the Waifs of a Great City

such as shoe cobbling, carpentering, printing, basket-weaving and the like. The boys' first efforts are of course very crude; but he is taught to seek to turn off a well finished product, and he soon

banking system established among the boys they can very soon be led to acquire the habit of saving. At first, because they have been unaccustomed to trusting others they are very slow to give their money into the hands of the banker, and usually desire to draw it out before they have had time to accumulate much. To counteract this tendency a discount of five cents is made from each account withdrawn before it has reached the one dollar mark. Usually when a boy withdraws his money and finds that it is all there he comes to have confidence in the bank and at once re-deposits. The result

superintended by kind women, who seek to make personal friends of them. The mothers are urged to come at certain times, that they may be brought into sympathy and co-operation with the work of the club.

The club is provided with bath room and a stock of clothing for the benefit of its new members who may be in need of such attention. It is worthy of note that the girls from Jewish homes are clean and neatly dressed when they first come to the club and that the others soon learn to take a pride in their personal appearance.

In the membership of the Boys' Club proper eight different nationalities are represented. The percentage of each is: Italians, 39; Hebrews, 22; negroes, 13; Germans, 6; Americans and Irish, 5 each; Assyrians and English, 3 each.

The support of the club is derived from small contributions made with more or less regularity by people in the surrounding states. In this work Illinois and Iowa lead.

Some of the things the management has planned for the future are a larger Boys' Club building owned by the club, a farm home where the boys can be taken for healthful, productive work during the

summer, and a large increase in the number of "friendly visitors," who are virtually pastors for these little waifs and their parents.

Such practical manifestation of interest in others must appeal to every Christian heart, and will receive the blessing of him who said, "Inasmuch as ye did it unto the least of these, my followers, ye did it unto me." It is participation in such practical work that will save the Christian life from empty formalism or shallow emotionalism.

Chicago.

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Henceforth let no man of us lie, for we have seen that openness wins the inner and central world, and that there is no single exception, and that never since our earth gathered itself in a mass,



LEARNING COBBLING.

takes a real delight in the work of his hands; this done and the criminal is converted into the upright, useful citizen.

A work that appeals to those who visit the Club, and one which is a powerful influence in awakening within the boy a desire for that which is above what he has known in life is that of the "Art room." Here the love of the beautiful, which slumbers in the breasts of every son of Italy—and most of these boys are from Italian families—is quickened, until it becomes a controlling influence in the life. The drawing and other manner of artistic work done by these waifs is nothing less than wonderful. Many times the product of their work becomes a means of decorating the walls of their homes, sometimes it is sold to visitors, and the money received from the sale is added to the boys' bank account.

Another of the powerful influences in saving the boy from the curse of the circumstances into which he has been born is the penny-savings banks. The very conditions under which the waif lives tend strongly to a profligacy that is simply ruinous to the boy. It is stated authoritatively by those who work with these boys that they are poor, not because they do not make money enough, but because they do not save it. A newsboy may sell 200 or 300 papers in a day with a profit of one-half cent for each penny paper and a penny for each two-cent paper sold. Thus he may make as much as two dollars per day. But the boy knows nothing about saving and with the temptation thrown around him it is easy for him to toss a few pennies with "de boys." He enjoys the excitement, and soon he is throwing dice; he then learns the card game and e'er long the gambling habit is fixed. To get the boy to save is the problem. He can not be induced to do so by telling him that it will be better for him in the end if he will save his money rather than lose it in gambling. Actual practice has proven that by means of a

of this plan is said to be, as with one little fellow in particular, that every time he comes he tries to have at least two or three pennies to give to "de teecher."



CARPENTERING.

In addition to the work for the boys the management of the Club has recently undertaken a similar work for the girls. Here the girls may come to the club rooms at certain times, and at other times the mothers are encouraged to come. They are taught sewing, cooking, drawing, as well as being provided with games and play room. Occasionally they are given a trip to a park or to the country. During the summer months a part of the boys are taken each week to a camp maintained for this purpose, returning to make room for the succeeding division.

Although the Girls' Club has been organized less than a year, it has enrolled more than one hundred members under fifteen years of age. These girls spend three afternoons a week at the club rooms, where they are



DRAWING ROOM.

has deceit or subterfuge or prevarication attracted its smallest particle or the faintest tinge of a shade.—Walt Whitman.

## Sunday Afternoon

### IF

If I could live to God for just one day,  
One blessed day, from rosy dawn of light  
Till purple twilight deepened into night—  
A day of faith unfaltering, trust complete,  
Of love unfeigned and perfect charity,  
Of hope undimmed, of courage past dis-

may,  
Of heavenly peace, patient humility—  
No hint of duty to constrain my feet,  
No dream of ease to lull to listlessness,  
Within my heart no root of bitterness,  
No yielding to temptation's subtle sway—  
Methinks, in that one day would so ex-

pend  
My soul to meet such holy, high demand  
That never, never more could hold me  
bound

This shriveling husk of self that wraps  
me round.

So might I henceforth live to God alway.

### HEARTS AND DOLLARS

Charles H. Parkhurst, D. D.

It would be interesting if the church officers, as they count the money which a congregation contributes, could somehow read back from each piece to the person who gave it, and could find in each check, bill or nickel, a sly symptom of the impulse which prompted it. That would enable us to have some idea of the real value of the contribution considered from a distinctly Christian standpoint. The amount in dollars and cents—the amount viewed from the standpoint of the mint and the stock exchange—might be stated in figures; but only God knows how much love is represented by those drafts, bills and pennies. Perhaps that will not affect the purchasing power of what is contributed. In paying a missionary's salary, I suppose a dollar is a dollar; but even so I can not but think that God is more interested in watching our hearts as we are putting our offerings on the plate than he is in watching the figuring up of the results.

### FACE TO FACE WITH JESUS

The Interior.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer: He takes two chairs, and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he takes time to know his Lord. Not all and seems to hear his Lord speaking freely and tenderly to him."

It is because of this deliberate and determined attitude to the world, which he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assem-

blies like Peter, to stitch on tent-cloth like Paul, or to serve with much serving as did Martha, is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender and free—is to be found the renewing of strength day by day for life's tasks.

### SICKNESS A BLESSING

Zion's Herald.

It is a blessing to be sick, because it gives a man time to review himself, free from a working day's distractions; and after he has reviewed himself, it brings him that most fortunate of all chances—the chance to begin over again. There are sins which we little suspect hidden under the corners and folds of our overspreading daily hurry; the idleness which sickness enforces strips off the cover, and reveals our shortcomings and defects hideously, painfully plain before our very eyes. There are mistakes, too, which have been pursuing us daily with their remorseless consequences; we never get out of the tangle that they thrust us into. But illness cancels their claim on us, frees us from their debt. When once more, after the long interruption, we get back to duty, it is our happy fortune to be clear of our past. The transgressions which were made known to us through our chastisement are forgiven, and there is grace sufficient to keep us from committing them again. The mistakes to which we were beguiled before remain only to warn us from the watchtower of memory. It is a "fresh start," and its freedom and promise are worth all the affliction that brought it.

### GOD WITHIN

Lucy Larcom

Eyes art Thou unto us, the blind;  
We turn to Thee, ourselves to find;  
We set ajar no door of prayer  
But Thou art waiting entrance there.

Within me—nearer far than near—  
Through every thought Thy voice I hear.  
My whole life welcomes Thy control,  
Immanuel! God within my soul!

Thou fillest my being's hidden springs,  
Thou givest my wishes hidden wings;  
I live Thy life, I breathe Thy breath;  
Nor part nor lot have I with death.

### GENEROSITY IN THE CHURCH

Those who believe, or affect to believe, that religion is declining throughout the countries of Christendom will find no support for their pessimistic notions in the figures showing the amounts already collected for the "twentieth century" funds started by various denominations in this country and Europe. These funds have already reached a total of \$40,000,000, and the promoters of these enterprises are confident that they will have the balance of \$10,000,000 more. Of the amount raised more than one-half is credited to American churches, the Methodists being far in the lead in liberality. The Canadian Methodists started in to raise \$1,000,000 and have already secured that and \$250,000 besides. The Presbyterians of Canada set out for the same million-

dollar goal and have already gone nearly a half million beyond it.

It is especially gratifying to note that all these enormous sums have been collected at an expense of less than one per cent of the total, and also that in spite of this generous giving it has in no way interfered with the regular contributions to missionary societies and to the support of churches. On the contrary, all religious societies show an increase in receipts, and there is hardly one that is not out of debt, a condition that has not obtained in years. The funds collected are to be used first for the payment of church debts, and after that for the endowment of colleges, missionary societies and other religious institutions.—Leslie's Weekly.

### "THE RAINY DAY"

"Ef de good Lord sprinkles dese heah winders, Ise a gwine to kick, I is."

These were the words of an old negro janitor in a downtown building. He had washed and dried the glass. In the meantime the sky grew dark and it threatened to rain. He didn't want his work hindered or spoiled and he thought out aloud in the fashion I have quoted. Now, it happened that on this particular occasion rain was needed to lay the dust in the street and to help the wheat. That much every one knew, and there were doubtless other good reasons the Creator had for sending the shower. But the old negro selfishly thought of himself alone and his little window-work, and wanted the weather department of heaven regulated accordingly.

How much like white folks he reasoned. One sailor wants a wind to blow him to port that would sink another vessel. Ministers mourn a showery Sunday that may spoil their congregation. Salesmen scowl on wet weather Saturdays because it will keep customers away from bargain counters. Farmers fret on account of the summer crop, and fashion fumes for fear of the Easter bonnet. It's a big job to make weather to please all classes so that it will not be too wet or too dry, too hot or too cold. One only can do it—even he who decides what is best for all between the extremes of a dry farm and a pleasure excursion. The falling drops are jewels, not carelessly thrown by spendthrift hands, but carefully distributed by One who doeth all things well.

When "the hooded clouds, like friars, tell their beads in drops of rain," when the rain splashes the window or sprinkles the dust, or floods the field, it is for us to remember that it was born of the cloud, rocked in the cradle of the wind, sung to sleep by the storm, and is a flying evangel from heaven to earth.

"Into each life some rain must fall,  
Some days be dark and dreary."

Cloud and sunshine, rain and drouth, sickness and health, poverty and wealth, good and evil report are among the "all things" that work together for our good. "Your Father which is in heaven sendeth rain on the just and on the unjust."—G. L. Morrill.—Exchange.

### SYMPATHY

Frank H. Sweet

When man has reached such wretched throes

That he forsake his pride,  
Then sympathy from whilom foes  
Flows in from every side.  
Waynesboro, Va.



## Home and Children

### THE MAN FOR ME

Th' man what gains th' most in life ain't naryways th' one  
'At's allus frettin' 'bout his job an' wishin' things wuz done;  
He works away 'ith cheerful heart an' does his honest best,  
An' allus keeps a-laffin' and a-jokin' of th' rest.

If trouble comes, why, he don't set an' grieve until he's sick,  
He up an' gets to work, an' so th' worst is over quick,  
An' when you tell him, friendly, 'at you're sorry 'at he's down,  
He sorter smiles an' says 'at he's the luckiest man in town.

An' 'en he tells you what he's got 'stead of what he ain't;  
I tell you he's th' man for me—a kinder common saint,  
'At ever'body likes becuz he's never glum nor blue,  
Th' honestest an' cheerfulest—an' true man through an' through.  
Grace G. Bostwick in Lippincott's.

### A JOKE ON GRANDMA

How they shouted and laughed just with thinking of what fun it would be—Winnie and Joe—sitting on the porch steps in the sunshine that was very bright and warm for the first of April.

"We'll be just as sober," said Winnie, "and not laugh nor anything."

"And we'll ask for a cold bite," gurgled Joe.

"We'll have to dress all up funny, Joe, so she won't know us."

"Of course," said Joe.

"And don't you laugh," said Winnie.

"You're always 'n f'rever laughing, Joe."

"But I won't this time," declared Joe, very earnestly; "and don't you, either."

"No, sir-ree!" said Winnie.

Now if some little bird—the same little bird that is always telling stories to the big folks—had carried this chatter to Grandma Nelson's ears, then Grandma Nelson needn't have taken a second look at the two funny little stragglers who walked up to her door that afternoon, to know just who they were. But the little bird, for a wonder, kept it all to himself; so when Grandma Nelson, sitting by the window, heard the gate-latch click and saw those queer little figures, she was greatly surprised. She took off her glasses and rubbed them and put them on again and stared through them hard, and really and truly she frowned.

"More tramps, I declare!" said she. "Dear me!"

Grandma Nelson was talking to herself, of course, and she spoke a good deal louder than there was any need of, because she wasn't a bit hard of hearing. She spoke so loud that the two little tramps heard her, and you can't think how queerly they acted about it. One of them caught up the corner of his old waistcoat, which hung nearly to his feet, and held it over his mouth tight; and the other one pulled his wide-rimmed straw

hat over his face, until not even so much as the tip of his chin could be seen.

"Why, what ails 'em?" said Grandma Nelson to herself, looking more and more astonished every minute. "Really, I'm almost afraid to go to the door."

But she did go, when pretty soon she heard a soft little knock, and she looked down quite seriously on the big hat and the long waist coat.

"What will you have to-day?" said she.

The corner of the waistcoat came up again in a hurry, and there was a funny little explosive sound behind it. The straw hat was tipped lower, too.

"We'd like to have a—a cold bite, ma'am." Oh, such a deep, gruff voice it was that came from under that big hat, no wonder Grandma Nelson felt frightened a little.

"I don't make a practice of giving to tramps," she said. "Are you hungry?"

"Yes, ma'am."

"It's only three o'clock," said Grandma Nelson. "Didn't you have any dinner?"

"N—yes, ma'am."

"I suppose you've walked a long ways this afternoon," said grandma.

The two little tramps looked at each other, and there were signs of another explosion. The waistcoat was brought into use again. The little tramp in the straw hat did all the talking.

"N-o, ma'am, we haven't, very long," said he.

"I suppose you're willing to work and pay for something to eat?" said Grandma Nelson.

Then the two little tramps began to feel sure that she meant plum-cake; so they answered, very promptly:

"Oh, yes'm!"

"Very well," said grandma, "you may split and bring in two armsfuls of kindling wood, and fill my wood-box besides. There's a hatchet in the shed."

Of course they could do that, and they made very short work of it—indeed, Grandma Nelson didn't believe she ever saw two little tramps work so willingly and well before, and she said so.

"Are you very hungry?" she asked again. And what could she mean but plum-cake, in big, thick slices?"

"Oh, yes, ma'am!" they both answered, eagerly.

Grandma began talking to herself again as she went toward the pantry door.

"There's that cold beef," said she; "we never can eat it, and I suppose they want something real hearty to travel on. And I'll give 'em some bread and butter with it."

Oh, dear, how the faces of those two little tramps fell! They didn't want cold beef, and they didn't want bread and butter, and they didn't want plum-cake. They had fooled Grandma Nelson almost too nicely. They wouldn't fool her another bit. So off came the big hat and the long waistcoat, and out of the pantry came grandma with a piece of plum-cake in each hand.

"Why-ee!" said she, looking as astonished as she possibly could; "where are those tramps?"

"April fool! April fool!" shouted Winnie and Joe together. "We April-fooled you, gran'ma!"

Grandma Nelson sat down in her rocking-chair and laughed her glasses off.

"Dear me, did you, dears?" said she. "Did you?"

Did they fool Grandma Nelson, or did Grandma Nelson fool them? How was it?—Advocate.

"What's your name?" said the school teacher, addressing the first boy on the bench.

"Julie Simpson," replied the lad.

"Not Julie—Julius," said the teacher. He addressed the next one. "What is your name?"

"Billious Simpson, I suppose," said the boy.

And the new school teacher had to rap for order.

### NOT UP TO THE STANDARD

Ophelia M. Tracy

Little Mildred, in the country,  
Loved her grandpa, so, did she,  
That she'd sit, for hours together,  
Hearing stories, on his knee.

Mildred knew she had a grandpa,  
Whom she had not seen—as yet;  
For he lived in distant city;  
And the two had never met.

She had heard he was so lovely!  
And as gentle as could be!  
And would hold her—hours together,—  
With affection—on his knee.

Now her grandpa in the country—  
He had whiskers, and was gray.  
And she pictured that her city  
Grandpa—too—would look that way.

So they started on a visit  
To her new grandpa's—one day.  
"Do him fmoke a tob-pwype, mamma?"  
Mildred ventured once to say.

When they met him at the station,  
Straight and trim, and shorn with care;  
With no trace of any whiskers;  
And quite black, indeed, his hair.

Mildred gazed, in fear and wonder.  
Hid her face in mamma's dress!  
"Ith's not tampo—thso it ithnot!  
Tause it ithnot, I doost dess!"

And she shrank—as from a stranger!  
"Ith's not my tampo," she'd say.  
"For him haffn't dot thome fiskers;  
An' hith hair it ith not gway."

"But my darling," urged her mamma,  
To the blue eyes—open wide,  
"He would be as white as grandpa,  
Only that his hair is dyed."

Grandpa begged a kiss from baby,  
But his pleadings were in vain!  
For she gazed in stricken wonder,  
Till the tears fell down like rain!

"'oo's not any dody's tampo!  
I've dot tampo, an' I know!  
For dey's old an' bent, wiv fiskers,  
An' dot hair ath fwite ath thnow."

"Tamos haff dust 'ots of fiskers!  
An' dey's old, an' bent, an' gway.  
An' I tannot 'ove iss tampo,"  
And she pushed grandpa away.

"'oo's not any dody's tampo!  
'oo's not, tause 'oo ith not; dair!  
Tause 'oo aw'k thso stwaight an' pitty!  
An' 'oo hasn't dot fwite hair!"

## The Central Church, Decatur, Illinois

Dedicated April 3, 1905.

In the year 1834, five years after the site for the village of Decatur was laid out in town lots, Joseph Hostetler organized what has come to be known as the Central Christian Church Decatur. The church, like all our churches of that day before the organization of missionary societies, had a very humble beginning, worshiping at first in a log courthouse until the time of the completion of their own house of worship, built of logs in the year 1835. This log hut was used until 1855, when a pretentious brick building was erected. This building was used for twenty years, and then a new frame building dedicated in 1876, became the home of the congregation.

It has been the aim of the present pastor, F. W. Burnham, ever since his coming to the church, May 1st, 1901, to lead the congregation in the erection of a new and modern building. His plans reached their realization in the beautiful \$30,000 structure dedicated April 3rd, 1905, by J. H. Gilliland, of Bloomington, Ill.

### The Building.

The new church is a red brick structure, Romanesque in pattern, with the main entrance facing cornerwise on Edward and William streets. The auditorium is a rare gem. Octagonal in shape, it is finished up tastefully and beautifully. The Sunday school room opens into the auditorium so that on occasion the two

### F. W. Burnham, Pastor

of the pulpit. To the right of the baptistry is the opening into the Sunday school room.



F. W. Burnham, Pastor.

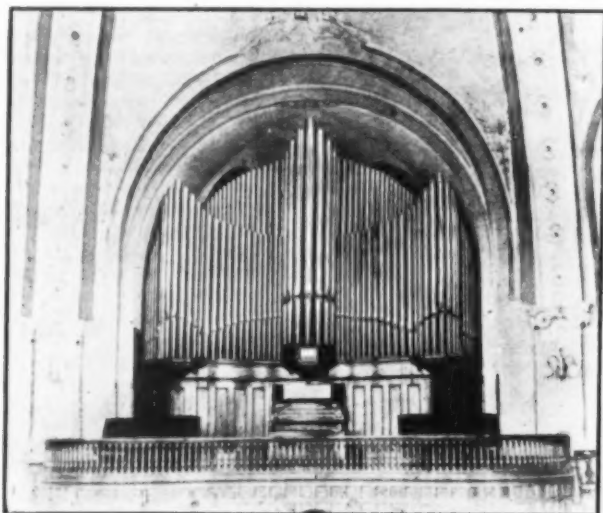
The vault of the auditorium is supported by eight ribs, along the center of each of which are incandescent bulbs two feet apart. In addition to these excellent lights, each of the octagonal faces of the auditorium has a cluster of gas and electric bulbs. These

canopy. On the canopy is the inscription, "Buried with Christ by Baptism unto Death" (Roman, 6-4). The lead lined baptismal tank is entered from the rear, the candidate being screened till he enters the water.

The choir loft is a serpentine front to which the organ conforms.

The glass windows are works of beauty. All are gift windows for memorials. The central window represents Christ as the Good Shepherd in the act of opening the sheep fold to admit the sheep. The end windows both show the lilies of the field, but one has an anchor design and the other world globe design. One of the pair next to the end windows has on it an open Bible on the leaves of which is inscribed "Where the Scriptures Speak, We Speak; Where the Scriptures are Silent, We are Silent." The mate to this window has on it a harp. Of the other two windows the design of one is a sheaf of wheat with the words, "I am the Bread of Life" and a cup filled with the words, "Do this in Remembrance of Me," and the design of the other is a cross and a crown. All these windows were specially designed for this church.

The seating capacity of the auditorium is 450. With the Sunday school room and the balcony it is about 800. The primary room and the class rooms in the balcony, separated from each other by



THE ORGAN.

rooms may be thrown together for the accommodation of a larger audience. A balcony increases the capacity of the Sunday school room and offers place for class rooms. The Sunday school room, the primary room just off the other, the dining room, the kitchen and the women's parlor are all on the first floor and on a level. The pastor's study and reception room and the balcony are the important parts of the second floor. The basement is not used, the church being connected with city heat. The church throughout is finished in golden oak. Vestibules and lobbies have tile floors and three-foot tile wainscoting.

The auditorium is a work of art, because of the general design of the beautiful frescoing, than which there is none better in Decatur. The choir and organ loft is one face of the octagon to the left

with the cluster in the ventilating and lighting domes at the top make a total of about 200 incandescent bulbs in the room.

The walls and ceiling vary in color from a light green to a cream and a light terra cotta, a combination very pleasant to the eye. Flowers, ferns and leaves are painted on the walls with the most delicate tinting and shading imaginable. Not only in the auditorium, but also throughout the rest of the building, the frescoing is equally good, though not so elaborate. In the dining room, for instance, is a special pattern, obtained by the frescoer, from Leipsig.

Prominent in the auditorium are the baptistry, the choir loft, and the windows. The baptistry is made in the form of an Italian fountain with six fluted Ionic columns and Ionic capitals and a dome

canvas walls, all open into the main Sunday school room, which is in its turn separated from the auditorium by the canvas curtain. Including the main and primary rooms and class rooms, there are about thirteen Sunday school rooms.

The building committee which so successfully carried out its work was composed of the following: F. P. Howard, chairman; John T. Howell, Mrs. M. P. Murphey, A. H. Eyman and F. W. Burnham.

Mrs. M. P. Murphey, a member of the building committee, made to the church the donation of a magnificent organ.

Molly—What makes these garden parties so stupid?

Cholly—I'm sure I haven't an idea.

Molly—And all the other men are in the same fix—yes, I guess that's it.



CHRISTIAN CHURCH, DECATUR.

# The Illinois State Convention

Central Church, Decatur, September 4-7, 1905.

## PROGRAM.

### CHRISTIAN WOMAN'S BOARD OF MISSIONS.

#### Monday Evening, September 4.

7:30, Song service, Devotions, Mrs. Sue T. Odor, Decatur.

8:00, Address, H. G. Wilkinson, Porto Rico.

#### Tuesday Morning.

Presiding Officer, Mrs. E. N. Holmes, Peoria.

9:00, Devotions, Mrs. Ina Cantrall, Illinois.

#### Young People's Department.

Report and Awarding of State Banner, Miss Clara D. Griffin, Carthage.

Report of Treasurer, Mrs. S. J. Crawford, Eureka.

Report of Corresponding Secretary and Organizer, Miss Lura V. Thompson, Carthage.

Future Work, led by Mrs. Olive Lindsay Wakefield, Springfield.

11:30, Address, "The Mission of the C. W. B. M.," O. W. Lawrence, Rock Island.

#### Afternoon.

Presiding Officer, Mrs. Mary P. Buckner, Macomb.

2:00, Devotions, Mrs. O. F. Jordan, Rockford.

Roll Call of District Secretaries, by Mrs. E. N. Holmes, Peoria.

Report of National Convention, led by Miss Lura V. Thompson.

3:30, Address, H. G. Wilkinson, Porto Rico.

Harvest Home, Mrs. W. W. Wharton, Winchester.

#### Wednesday Morning.

8:00, Workers' Conference, led by Miss Lura V. Thompson.

Chairman Nomination Committee, Mrs. Mary Lloyd, Chicago.

Chairman Future Work Committee, Mrs. Olive Lindsay Wakefield, Springfield.

Chairman Committee Life Membership and Annuity, Mrs. Ethel H. Johnson, Stanford.

### ILLINOIS CHRISTIAN MISSIONARY SOCIETY.

Tuesday, September 5—Evening Session.

7:30, Praise Service, S. S. Lappin, Atlanta.

8:00, President's Address, Geo. A. Campbell, Chicago.

#### Wednesday Morning Session.

9:00, Praise Service, P. T. Carnes, Maroa.

9:15, Enrollment and Appointment of Committees.

9:30, Reports:

Corresponding Secretary, J. Fred Jones.

Office Secretary, W. D. Deweese.

Treasurer I. C. M. S., J. P. Darst.

Treasurer Permanent Fund, P. Whitmer.

10:30, The Place of State Missions, F. M. Rogers, Springfield.

11:00, Convention Sermon, Stephen E. Fisher, Champaign.

#### Afternoon Session.

2:00, Praise Service, J. A. Barnett, Pekin.

2:15, Practical Christian Union, G. W. Buckner, Macomb.

2:45, Foreign Missions, A. McLean, Cincinnati.

3:15, The Redemption of America, W. J. Wright.

3:45, Business of Educational Association.

#### Wednesday Evening Session.

7:30, Praise Service, President R. E. Hieronymus, Eureka.

7:45, "The Responsibility of Educational Institutions to the People," Mrs. Mary M. Herrick, Chicago.

8:15, Address, W. F. Shaw, Chicago.

#### Thursday Morning Session.

9:00, Praise Service, J. N. Thomas, Saybrook.

9:15, Business Session.

10:00, Bible School Work, Marion Stevenson, Chicago.

10:30, Endeavor Session.

11:00, Address, C. S. Medbury, Des Moines.

#### Afternoon Session.

2:00, Praise Service, S. P. Telford, Toluca.

2:15, "Possibilities of the Village Church," L. E. Chase, Armington.

2:35, "Widening the Influence of the Local Church," O. C. Bolman, Mason City.

3:00, "Ripened Fields," Geo. H. Brown, Lexington.

3:30, "Anti-Saloon League," W. H. Anderson, Chicago.

#### Evening Session.

7:30, Praise Service, Finis, Idleman, Paris.

8:00, Address, C. S. Medbury, Des Moines.

E. A. Gilliland,

S. S. Lappin,

F. W. Burnham,

Committee.

S. S. Jones, Danville, Director of Music.

## NEWSPAPER VERACITY.

(Continued from page 846.)

facts." Encouraged evidently by what he has read concerning the lecturer, he proceeds to unfold his thesis. "Did the Christ ever have any real existence? No. This is so clearly to be seen from the Bible story that I am more and more surprised that any thinking, sane man can soberly write of the Christ as a real being." After a long dissertation which arrives nowhere, he says, "I have spent many years in the pursuit of this theme." But certainly a few years more spent in the study of the most elementary facts of biblical literature and general history would bring its writer to a saner view. An experience of this kind suggests to one how many vague and wandering ideas there are abroad in the community regarding our holy religion, and the book in which it is revealed.

I must conclude with a quotation from a letter so excellent in spirit and from so well-informed a writer that I am willing to pardon him a momentary doubt as to my own position in reference to biblical literature for the sake of the kindness of his words and the excellence of his criticism. "My criticism is that there is so much in it (the Bible) that is artistic 'from a literary standpoint,' that the genius of the best men may well be devoted to exploiting that in the good book which is confessedly artistic from 'a literary standpoint.' The best literature are those written ideas which inspire those who read, to a higher and better life. Such literature is in the highest degree artistic. What would this poor old world be without the Bible from an artistic or literary point of view? I wish we might all dwell more upon the beautiful and the artistic in the Bible, and then we would have no time and less inclination to search for the incongruous. Is not the Twenty-third Psalm, as it deals with hills and valleys and shadows and then crowns it all with a brilliant and eternal assurance that all is well with human kind, superbly artistic 'from a literary standpoint?' Do you not believe that multitudes of men and women, 'inartistic from a literary standpoint,' have become better equipped for the battle of life by this splendid literature?"

I have only given a small gleanings from the harvest of letters and newspaper clippings received. Certainly the consciousness that the Bible is loved and studied by such a host of alert and careful readers should bring to every man who deals with its truths a humbling sense of re-

sponsibility for his utterances. This sense has not been created, but certainly it has been deepened by this episode. If a tithe of the editors who have so eagerly copied the misstatements concerning the utterances of the lecturer could review the letters and comments, it might bring also to them a sense of responsibility for a right use of their almost immeasurable opportunities for good or evil.

H. L. W.

## OUR PERSONAL RESPONSIBILITY TO THE JUNIORS.

(Continued from page 847.)

children, it is His will and His wish we should consider:

"I said, 'Let me walk in the fields.'

He said, 'Nay, walk in the town.'

I said, 'There are no flowers there.'

He said, 'No flowers, but a crown.'

"I said, 'But the skies are black;

There is nothing but noise and din.'

And He wept as He led me back.

'There is more,' He said, 'there is sin.'

"I said, 'But the clouds are thick,

And fogs are veiling the sun.'

He answered, 'Yet souls are sick,

And souls in the dark undone.'

"I said, 'I shall miss the light

And friends will miss me, they say.'

He answered 'Chose ye to-night

If I must miss you, or they.'

"I pleaded for time to be given,

He said, 'Is it hard to decide?

It will not seem hard in heaven

To have followed the steps of your guide.'"

## OF COURSE YOU ARE GOING?

Where?

TO DECATUR, ILLINOIS.

When?

SEPTEMBER 4-7, 1905.

What For?

## THE STATE CONVENTION OF THE CHURCHES OF CHRIST.

We are expecting this to be one of the very best conventions we have ever held in the state. The splendid program prepared, the central location of the convention city and the widespread enthusiasm among the churches warrant us in this expectation.

The railroads will make a rate of one fare and a third for the round trip, provided not less than 100 certificates are presented.

Make your plans to go and take a good delegation with you. **Be Sure to See that Your Preacher Goes!**



# The Quiet King<sup>\*</sup>

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

## BOOK IV. Simon Peter Speaks.

Had it not been for that look I should lay hands upon my life, even as Iscariot hath! Wretched man that I am! his shame seemeth not blacker than my own, and I wonder that I yet live; but—there was that look. It said: "Poor, faithless Peter, though thou hast denied me, I love thee still!"

How was it possible that I could deny that I knew him? What demon of craven fear possessed me last night? When that girl and the others in the palace taunted me with being a Galilean, the coward heart in me melted like wax, and all the courage of which I was so sure turned to meanness fear.

In the garden before all the soldiers I was not afraid, but drew my sword in rash and useless defense of him. Methinks that pleased him hardly better. Why is it that I leap ever impetuous to the extremes of boldness or of fear?

My whole heart belongs to him and yet I am ever in the fret and fever of love. John knows its calm. His love for the Master is not deeper than mine and yet it is a love that better pleaseth him. There is rest in John's soul; in mine are tumult and storm.

O my Master! come unto me once more! Again let me look into thine eyes and tell thee that I love thee. Yea, with a deathless love, that never again shall stand in fear of men or devils.

Even in the garden I grieved him. "Could ye not watch with me one hour?" he asked. It was for very grief that our eyes were so heavy. John saith the same. And yet we should have been watching with him there under the olive trees and suffering with him those pangs which wrought the strong agony, and the sweat which I saw falling from him like great drops of blood. O my Lord, why was this unto thee?

The bitterest is that they scourged him, those brutal soldiers in the praetorium; him, the spotless one, holy, harmless undefiled. We beheld him afterward, John and James and I, when he hung upon the cross—we who were eye-witnesses of his majesty when we saw him in the holy mount! Angels covered him with glory unspeakable, but men covered him with his own blood!

Last night—it was even at this very hour—I said unto him, "Though I should die with thee, yet will I not deny thee!" It was as we walked out into the mount of Olives. Vain boast. But to-night, here alone in the blackness of this darkness, with the light of my life gone out, again I say it, whatever is before me:

"Master, though I should die for thee, yet will I never more deny thee." And by this I will abide though heaven and earth pass away.

It was that snake Annas and his brood who brought the man to me. By the gods! I believe the old schemer had a private grudge of his own to settle for he hung on with his yellow old fangs hard set, like death itself.

These barbarians can make haste when they choose; they require a week to

keep each of their perpetual festivals, but they found time between midnight and sunrise to bring this man before their court—I am told that it was not their Sanhedrin, but a court made up for the occasion—and to try him and condemn him to death. They had need of haste, for Jerusalem is full of Galileans now, and the man it seemeth, had great influence in Galilee. Those Galileans, when once their blood is stirred, are capable of anything. Annas was wise.

I would that Caesar would give these accursed people liberty to put the breakers of their law to death themselves. It was an empty form to bring the man to me, and it maddens me to be made the mere tool of their malice. What do I know about their beggarly scruples?

It was all false. The court was false; the trial was false; the accusation of sedition was false, and they knew that I knew it to be. Falsest of all was their hypocritical cry: "We have no king but Caesar!" It sickened me; so did their contemptible sanctity. They were full of murder and hatred, but too holy to enter my judgment hall.

They said that he called himself their king. Well he might. He had a kingly mien and an eye that would make a man tremble. No Caesar ever had a look like that. I called him their king; I had the better of them there!

"Jesus of Nazareth, the King of the Jews."

That was the inscription I wrote to be placed above his head. They came again and wearied me to have it altered, but I was done with them.

He was their king, as one can say of a man above his fellows. There was a purity and quietness in him which made them look like very furies with their cruel eyes and their snarling clamor. Hounds! they barked and bayed for his blood, and would take nothing less. I tried to give them coarser game, and draw them off the scent, offering them one Barabbas, who led a low riot here and killed a man or two a month ago, but they cared not for him.

I sent him to Antipas down to the old Asmonaean palace, where he is sojourning during the feast, when I heard that he was from Galilee; and I hoped then to be rid of the matter, but they brought him back in an hour.

I saw Antipas during the day and he was in friendly mood, and seemed to have forgotten that little trouble of a while ago. It pleased him that I deferred to him in the matter; and furthermore he saith that the man's fame hath been great in Galilee, and he hath for a long time desired to see some miracle done by him. However he was disappointed, for the Nazarene would not even speak in his presence, for all his many questions, and he could but send him again unto me.

He spake few words before me, and they were mysterious, not such as criminals speak, for he sought nothing to defend himself, and cared not for any threats. It was strange—for a moment, when he said, "Thou couldst have no power at all against me except it were given thee from above," I seemed to

myself as if on trial before him, not he before me. A strange and foolish fancy!

Procula had a troubled dream in the night just past, concerning this very Nazarene. She had heard of him and of words he spake in the temple early in the week, and even while I sat on the judgment seat, she sent a messenger to me, bidding me to have nothing to do against him, for he was a just man.

By Apollo! I did my best in the matter, but I prevailed nothing. It was useless. "If thou let this man go," they cried, "thou art not Caesar's friend!" They have tried that game before, and won in it, and so they won again. I bade them crucify him themselves, but that they could not do, and so, at last, I yielded. The Nazarene was innocent doubtless; I washed my hands of his blood before them all. But what would you? A man must live; and Tiberius hath a jealous eye.

It was said among them that the man hath said that he was the Son of God. Did not the gods of old come to earth in human form? If that were truth and not fable, they would have had eyes like his. To my last hour I shall see them. And to have put out the light of them a death—! Nay, but the Jews themselves said: "His blood be on us and on our children." Am I not free?

I have seen scores of men crucified, but never one like this. I was near him from the first; I saw him even when that false-hearted traitor kissed him as a sign unto us, saying, "Hail, Master," and for very awe of him we all fell to the ground. We did not take him; he gave himself up to us.

We led him back into the city to the house of old Annas first, hurrying through the darkness, and then to the palace of the high priest. He was quite alone. Not one of his friends came with him, as far as I could see. They were cowards all.

We could not go into the palace of Caiaphas, being Romans, and it was a long watch. We waited outside until the day dawned. Among those who went in while we waited I thought I saw the Galilean who drew his sword there in the garden, and a young man with him who was at Golgotha afterward.

When they brought him out just at sunrise and we started over to Mount Zion to the governor's palace, I marveled that he was still so calm and undisturbed, albeit his countenance was white and haggard. It was even so afterward when he was scourged, and in the guard room of the praetorium. While I was telling off my men to lead him and the two others who were to suffer at the same time to Golgotha, some of the soldiers, rough fellows, arrayed him in one of their red cloaks, even made a crown out of thorns and pressed it down upon his temples, and put a reed in his hands, and then in mock reverence, they bended the knee before him and saluted him "King of the Jews."

All this, I say, he suffered patiently, seeking no release, and what was yet greater, without losing his strange majesty of mien. Yet he was a young and

(Continued on page 856.)

# AT THE CHURCH

## BIBLE STUDY UNION LESSONS

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### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson for August 27, 1905.

#### THE RAISING OF LAZARUS.

Jo. 11:1-54.

From beyond Jordan, where he was busied in the grateful work of healing and preaching, Jesus was again summoned, not long before the passover, to the vicinity of Jerusalem, this time by the agonized appeal of the two sisters of Bethany, with whom he maintained a friendship of more than common strength. They seemed to know where to find him and sent promptly to let him know that their brother Lazarus was dangerously ill. It is curious that so little mention is made of the brother, either before or after this event, in the Gospel narrative. Doubtless he was younger than the sisters, too young to be a leader in the community or nation, or else a man of contemplative temperament, whose value to Jesus lay in his quickness to comprehend and sympathize with the Master's plans rather than in his active support. At all events, the household turned instinctively to Jesus in that hour of supreme need. The sisters did not question his prompt response. In the very intensity of their concern and absorption of their grief they did not consider how dangerous it would be for Jesus to make his appearance with a mere handful of followers within easy reach of the authorities at Jerusalem. He was virtually an outlaw with a price upon his head. Considerations like these would not prevent Jesus from performing a sacred duty, but they explain the prudence which he displayed when his little group arrived at Bethany. They halted in the outskirts, until Martha could be advised of his arrival.

The narrative in the fourth Gospel states that Jesus waited for two days before responding to the summons. His reason for this delay we may only conjecture. To ascribe it to a fear of personal consequences seems absurd. No more heroic or courageous soul ever lived than Jesus. He may have delayed because the assurance (v. 41) that God had granted him the power to raise up Lazarus was not promptly received. The delay may have been necessary in order that the miracle should be beyond any question. Its justification was the profound impression produced alike upon the disciples and upon the populace.

The disciples wondered at his decision to go to Bethany. They supposed that he had regarded it as impracticable. Leaders of men, whose lives affect the fortunes of countless others, may not respond to the dictates of affection with entire freedom. Jesus replied in characteristic parable fashion that the venture was not dangerous for one who could see his way ahead, and declared that the outcome would be of great significance. They did not quite put by their fears. The enterprise seemed clearly suicidal. Yet with a loving doggedness of courage native to him, the slow-witted Thomas voiced their common willingness to follow Jesus even unto death. That such men, when later actually face to face with the temple guards, fled for their lives, belied neither their sincerity nor their courage.

Reaching Bethany they found the little village thronged with the friends of the family who had gathered chiefly from Jerusalem, to show their respect for the deceased. Lazarus and his sisters were apparently well-

to-do and well known. Oriental courtesy compels the attendance of kinsfolk and friends on occasions of family rejoicings or grief. Jesus therefore forebore to go directly to the home, but sent a message to Martha which she promptly obeyed. Her word of greeting need not be understood as a reproach. Doubtless she supposed that Jesus had spared no pains to reach Bethany. Her dominant thought is one of truth. But her splendid faith was made clearer by her replies to the stirring declarations of Jesus. That Lazarus would rise from the dead in the general resurrection was an article of faith in which she had professed belief from her youth up. To this she makes formal assent. It did not carry much comfort. But when Jesus identified the hope of eternal life with faith in himself, she accepted this larger truth, for she had full faith in him. Her confession should be ranked with that of Peter at Caesarea Philippi, as an evidence of genuine triumphant faith.

When Mary met him she fell at his feet. The matter-of-fact Martha would never express her emotion in that way. At the tomb she hesitates to permit the tomb to be opened for reasons which evince her practical good sense, even though it ran counter to the real faith which she also possessed.

Jesus gave evidence of deep emotion as he approached the tomb. The observers attributed this to his affection for Lazarus. The word used to depict the emotion signifies a sort of indignation, usually aroused in Jesus by an exhibition of spiritual stolidity or barrenness. However much he was affected by the curious bystanders, he did not hesitate acknowledging the gift of power from God when he commanded the dead to come forth from the tomb.

Because the raising of Lazarus is the most notable miracle recorded in the New Testament, it has aroused unending discussion. Some question its authenticity because the Synoptists made no mention of it, and because it was not referred to at the trial. The subtle coincidences and connection with the other Gospel narratives more than counter-balance these arguments. The raising of Lazarus, as Fairbairn has pointed out, makes the triumphal entry a natural circumstance.

The raising of Lazarus led to an increased activity on the part of the enemies of Jesus. Some, to be sure, believed on him, but that counted for little. The Sanhedrin gathered and deliberately planned to put Jesus to death. They regarded him as politically, no less than religiously, dangerous, and hesitated no longer.

Probably no one who is unprejudiced would think of taking the story of Lazarus as other than a statement of fact. It does not resemble a parable or an allegory or a fictitious narrative of any sort. Its fitness for a place in the fourth Gospel is evident, for it exhibits gloriously the divine Christ, through whom the Father could perfectly manifest his power.

It is instructive to note that Jesus gained his power from God through prayer, a means which all may use with freedom. Such prayer can remove mountains and achieve seeming impossibilities.

Jesus demonstrated in himself the real significance of life and its eternal character. He made the earthly portion of it seem but preparatory and trivial in comparison with that which would follow. To die was in his view merely to go to the Father and be with him. To truly believe in God and to live the Godly life was to begin to inherit eternal life.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

### MISSION WORK AMONG WOMEN.

Topic Aug. 27: Acts 16:13-18; Titus 2:3-5.

I am giving some facts and illustrations of work among missions in the various fields, from "The Christian Endeavor World":

Perhaps the most significant and encouraging sign that Christ's kingdom is rapidly making headway is the changing condition of women. Excepting the very small Parsi community, the Christian women are now the most literate class in India. They are beginning to make homes such as Christian wives and mothers alone can make. The Bible women are as a class remarkably ef-

fective.—From "Signs That India is Becoming Christ's."

A teacher in the Friends' girls' school at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over basket ball. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.

"The salvation of even one woman from the barren, superstitious life led by millions of India's women is worth the effort of a whole lifetime."

Every success has been from his hand, and every discouragement has been such that when good comes we feel constrained to say, "This is the Lord's doing."—Mary Lyon.

A graduate of a girl's school in Cesarea is giving herself freely for her pupils and their homes. She wrote a letter a short time ago about her love for her work. In it she said: "Now I understand why you were ready to leave your dear friends, a lovely home in America, and come to Turkey."

A teacher in the Chieng Mai Girl's School, Laos, speaks of the intense desire on the part of both parents and children to secure the privileges of the school. The pupils are willing to work at any appointed task if they can in that way pay in part for their tuition and board. One little orphan girl pleaded pathetically that she had "neither father nor mother, and no money, but wanted truly, truly to come and learn." She begged that some kind of work might be given her. She was received, and is discharging her daily task with a most cheerful spirit.

A missionary among the Slovaks of Pennsylvania says: "I devote much time to the girls. My room is a refuge for some of them. When they are a day or two without work, they usually come to me until either they can find work themselves or I find it for them. During the past season I have given sixty-eight night lodgings."

How do the Christian Japanese women work? In the churches they spend much time in calling, looking up the delinquents, reading the Bible with inquirers or those young in the faith, visiting the sick and afflicted, caring for the dying and the dead, holding meetings for Bible study and for mutual improvement. They are the servants of the church in every good work. As wives of pastors they supplement the

The first Sunday evening meeting after the summer vacation in the school for girls at Van, Turkey, consisted of reports of work done during the summer. One had read the Bible to the women of her village. One had gathered the children of her village together every day and taught them Bible verses and hymns. Another had found a blind woman who knew nothing of the real Christ, and by visiting her every day, the girl was able to show her the true way of salvation.

A Greek girl, a pupil at the French-American College, Springfield, Mass., did the cooking at Christmas for thirty people, that the cook might have a vacation. She had ten dollars given her as a Christmas present by some ladies before whom she had talked about the work, and she insisted on giving six of it to the college.

In the woman's work in New Mexico a woman was found who had never seen a Bible, but had worshipped images all her life. She had felt for a long time that it ought to be possible to close one's eyes and pray without an image.

Three years ago a filthy, uncombed, unkempt, sad-eyed girl came into one of the schools in Mexico. For the first few weeks it seemed as if the teachers must give up in despair. She was wild and untrained. She could not brook restraint. She had never sat in a chair, and as soon as the teacher's back was turned she would slip to the floor. To-day you would see a frank, bright, clear-eyed, neatly clothed and combed, ladylike girl, eager to learn, and one of Christ's little ones.

Seventeen hundred women were present at the meeting of the Woman's Auxiliary Missionary Society of the Protestant Episcopal Church, in Boston. A magnificent missionary offering was made of \$143,000. The

\*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.



women arose and sung, "Praise God from whom all blessings flow." The Presbyterian women last year gave \$725,511.77 to missions.

Dr. Coombs, of Philadelphia, was the first medical woman sent to China. She reached Peking in 1873, but before this Mrs. Isabella Bird Bishop had built five hospitals and an orphanage in China. Dr. Coombs attended the wife of the prime minister, Li Hung Chang, and later was summoned to attend his mother, who left a thousand dollars to aid her work. Dr. Mary Miles saved the life of the wife of a viceroy, and he gave a thousand dollars for a home for blind girls in Canton.

A great many people in India are willing to say that Christ is a great saint, but are not willing to accept him as the Lord of their lives. The other day we saw a most striking illustration of this fact. Miss G— was taking some guests to see her girls' schools, and I went with her. The schools are held in private houses, and as we went upstairs, we noticed the little cupboard shrine where the woman kept her household gods. We asked her to open it and allow us to look it, which she did reluctantly. What was our surprise when we saw there a picture of Hofmann's head of Christ, placed just over the image of an elephant-headed god Gaursh and surrounded by other images! —Mrs. Hannah Hume Lee.

## The PRAYER MEETING

By SILAS JONES

THE HOUSE OF GOD.

Topic Aug. 30: Ps. 42:4-8; Heb. 10:25.

Although the Most High dwelleth not in temples made with hands, although heaven is his throne and the earth is his footstool, yet men must build houses of God. God is not confined within the walls of any temple, however great and splendid, and he never has been, but men have always needed the temple as an aid to their worship. Without the temple at Jerusalem and the synagogue in the midst of every Jewish community throughout the world the name of Jehovah would have forgotten. The church of Jesus Christ would not be the mighty institution it is to-day if there had been no houses of God to which the faithful might come to worship God and study his truth. The majestic cathedral and the humble meeting house have alike contributed toward the growth of the Christian religion.

### Its Architecture.

The architect is one of God's most holy ministers. Michelangelo and Sir Christopher Wren are worthy to be remembered along with Chrysostom and Beecher. They have taught men to associate beauty and grandeur with the worship of the church. The least expensive house of worship should be designed with a view to suggesting thoughts in harmony with the teaching of the church. The plain house of worship may teach a better lesson than its more pretentious neighbor. The golden calf or a representation of Chaos would be a fitting image for many a huge pile of stone than men have erected to the glory of God.

### It Worship.

The Israelite came from distant parts of the earth to meet God in his holy temple. To the Israelite the temple was Jehovah's home. There he showed his gracious face to his people. God, the living God, was the object of Israel's longing. The object of all worship is that men may be made sure of God. Not to behold massive walls, not to hear a great organ, not to see well dressed people, does God call his children to come together, but that they may learn to know and love the Lord. If men are made to feel the presence of God when they sit in his house they will delight in the assembly of believers. If they do not find God they will not be glad of an opportunity to attend church. They can enjoy works of art and human fellowship at other places.

### Its Associations.

While fellowship with God is the first object of worship, human fellowship is not unimportant. We shall hardly find God if we forget men. The memory of the faithful children of God with whom we have bowed in prayer gives a joy which we cannot dissociate from the joy of God's presence in our lives. Happy are they whose companions in worship are of the true Israel. They can never cease to believe that there is faith on earth. It is no wonder that those whose youthful ears have heard the long prayers of hypocrites should question the genuineness of any man's profession of faith. The humble man or woman, who, after a week of honest toil, comes to the house of God to

offer thanks to God for his goodness and to gain wisdom and grace for the labors of another week of honest service, is a mighty force in any community. Children, looking out with wonder upon the world of men and things, men and women of large experience, are built up by the faith of the honest worshipper.

### Its Message.

The ancient temple, the great cathedral, and the humble meeting house alike proclaim that men must reckon with God. They call upon men to be reconciled to God. This is God's universe. How are you treating it? Why do you hate any of God's creatures? Why are you living as if God did not exist? The house of God proclaims the grace of God to all. It says to all that God will supply every need of the soul.

### QUIET KING.

(Continued from page 854.)

gentle man, unused to roughness or hardships one might plainly see; a man with delicate, albeit well-knit body and mild, beautiful face.

Why should a nation, of which he was the fairest I have ever seen, and the noblest, seek to put such a one to death? This remaineth a mystery unto me.

As we passed through the streets many women followed him bitterly weeping, unto whom he spake comforting words; but his strength gave way soon, and we impressed Cyrenian, whom we made to bear the cross until we came to the place of execution, which is called Calvary.

It was the hardest task that ever fell to me to cause this man to be nailed to the cross. Even as the nails were driven he cried out, but not in complaint. Ye gods. He was praying for us who crucified him:

"Father, forgive them, for they know not what they do."

Did mortal man ever so speak?

Even while the soldiers were parting his garments among themselves, and casting dice for his coat, which was fine and without a seam, and while the two thieves, who were crucified on either side of him, were reviling him, as were also many others who stood by, there fell a strange, unearthly darkness over us all. Yet it was high noon. How could this be?

Many of his followers had gathered on the hill, and among them were women of gentle and noble aspect, and several councillors, venerable and worthy men. Such persons have I never seen at a crucifixion before; and their anguish was very great. Something in his countenance, even at the worst, seemed to tell me that there was a weight upon him far heavier to bear than the pangs which rent his body; but despite all, he had the same unconquerable patience, and spake comfortably unto his mother, and with great kindness even unto the thief beside him.

He had been but six hours upon the cross, and this strange darkness was still over all the sky when, after we had given him vinegar for his thirst, he cried aloud suddenly, and then said:

"It is finished! Father into thy hands I commend my spirit!" and with those words he was dead.

Why should he, strong and with a firm and perfect body, have endured so short a time? I have my own belief; it was sorrow that broke his heart. In very truth it was broken, as was shown when a soldier pierced his side with a spear presently and there flowed out both blood and water.

Now there is something still to follow: When the spirit of the Nazarene fled, the earth beneath the hill shook and trembled and the rocks were rent, and

for a time in that unearthly darkness I believed that the end of all things had come.

What could it signify that heaven should be darkened and earth shaken? What signified the divine patience of the Nazarene?

Truly this was the Son of God.

It was Judas, the man from Kerioth, who went unto the priests, and he was one of the Twelve. He used to buy food for them all and he carried their money. He had a cold and sullen eye. I have seen him in the market places and in the temple courts, and I could not be mistaken. I saw him coming out of the inner chamber of the high priest on a night early in the week. He kept close in the shadow of the wall and passed me with his head dropped low, but I knew him, and the sight of him there perplexed me greatly.

Now I know to what intent he was with the priests. The man asked money of them and he would betray his Master into their hands quietly, that there might be no tumult. A chance like this was all they waited for, and they were glad and covenanted to give him thirty pieces of silver.

This morning, during the hours of the trial, he went again unto the chief priests in the temple, so one who was present hath told me, and brought again the money in his hand and said, "I have sinned in that I have betrayed innocent blood"; and all his life would he have given then to undo the betrayal. But the priests looked at him in contempt. They wanted nothing more of him. "What is that to us?" they asked coldly; "see thou to that."

(To be continued.)

### WRONG SORT.

Perhaps Plain Old Meat, Potatoes and Bread May Be Against You for a Time.

A change to the right kind of food can lift one from a sick bed. A lady in Weldon, Ill., says:

"Last Spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried every kind. I had become completely discouraged, had given up all hope and thought I was doomed to starve to death, till one day my husband, trying to find something I could retain, brought home some Grape-Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once, my flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 20 pounds in weight. I liked Grape-Nuts so well that for 4 months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman, doing all my own work again, and feel that life is worth living.

"Grape-Nuts food has been a god-send to my family; it surely saved my life and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book, "The Road to Wellville," in each pkg.



# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Illinois State convention Sept. 4-7.

Illinois State convention meets at Decatur, Sept. 4-7. Go.

George E. Jones, pastor at Turtle Creek, Pa., is visiting in Missouri.

R. C. Harding becomes pastor of the church at Clay Center, Kan., Oct. 1.

R. H. Lampkin has resigned the work at Wolcott, Indiana, to take effect Sept. 1.

H. E. Luck, of Dallas, Tex., is conducting a series of meetings at Hubbard City, Tex.

Are you getting ready for Church Extension, the first Lord's day in September?

Z. T. Sweeney, Columbus, Ind., made a pleasant call at the Century office last week.

President T. E. Cramblet has returned to Bethany from his outing at Bethany Beach.

The First church, Wheeling, West Va., has extended a call to W. H. Fields, of Beaver, Pa.

C. C. Carpenter, pastor at Thompson, Ill., is preparing to enter Eureka College this fall.

Prof. Jackson preached at the Eureka church last Sunday in the absence of A. W. Taylor.

Let all our readers in Illinois prepare for attending the state convention at Decatur, Sept. 4-7.

G. E. Ireland, pastor of the Carondelet church in St. Louis, is now on his vacation at Wabash, Ind.

B. L. Wray, of Lanark, Ill., has been called to the pastorate of the Budd Park church of Kansas City.

Victor W. Dorris has just received an indefinite call at Georgetown, Ky., where he has preached eight years.

H. D. C. MacLachlan is to begin a meeting for H. N. Reubelt at Lawrenceburg, Ky., the third Sunday in August.

A. A. Dillinger and wife, of the Central church, Findlay, Ohio, are in attendance at the National convention.

L. R. Thomas, Tuscola, Ill., announces that he may be had for protracted meetings during the fall and winter.

O. C. Mooman, Clay Center, Kan., preached at Belleville, Kan., Aug. 13, with three accessions to the church.

S. B. Moore, pastor of the Hammett Place Christian church, St. Louis, is spending his vacation in Connecticut.

T. J. Legg will dedicate the beautiful new church at Plymouth, Ind., Sept. 3. The dedication will be followed by a protracted meeting.

On Sunday, Aug. 6, the Central Christian church, Springfield, Mo., was treated to the pleasant sight of the burning of a \$2,800 mortgage.

The First church, Louisville, is being greatly improved in appearance. The exterior has been painted and the interior is being frescoed.

The work at Joplin, Mo., still moves on, growing larger and larger all the time. A third church is rapidly becoming an imperative necessity.

C. H. Winders, after closing a fine meeting at East Side church, Moberly, is now moving things at Keytesville. He is taking his vacation.

The brethren at Kalamazoo, Mich., hope to dedicate their new church building by the first of September. This will be the best church in the state for its size.

A. E. Cory and Mrs. Cory have had to

return from China on account of Mrs. Cory's health. Their present address is Augusta, Ill. It is the prayer of the Century that they may be able soon to return to their great work.

The union meeting held at the Christian Church, Pittsburg, Kan., continues with interest. Arrangements have been made for more seats to accommodate the crowds.

The boys' and girls' rally day exercises for this year have been prepared by J. W. Carpenter, of Virginia, Ill., and the title of the exercises is "Seed-time and Harvest."

R. H. Fife, Kansas City, Mo., is taking a short vacation following the Marion (Ind.) meeting, after which he will go to Little Rock, Ark., for an eight weeks' campaign.

The church at Hoopeston, Ill., under the leadership of F. P. Smith is planning a new building. The work is improving rapidly since Mr. Smith began work there July 1st.

The church at Findlay, Ohio, has extended J. S. Bouham an invitation to become the successor of D. O. Cunningham, as pastor of the church. It is hoped that he will accept.

Lee Furgeson closes his four years' ministry at Bedford, Ia., September 1. The mortgage and other indebtedness of the church have been paid off, and many improvements made.

H. M. Barnett has resigned the work at Wellington, Kan., and accepted the pastorate of the Forrest Avenue Church in Kansas City, Mo., to begin the first Lord's day in September.

George E. Hicks closed his work at La Porte, Indiana, Aug. 1, and retires also from the active ministry of the church. He has accepted a position as traveling salesman for a safe company.

Chas. M. Watson of Connellsville, has arranged an exchange with Fred Gordon of Knoxville, so his congregation can get a live report of the national convention, to which Bro. Gordon went.

F. M. Pittman, minister of Second church, East Liverpool, Ohio, wife and daughter of Bethany, are spending their vacation at Niagara Falls. Brother Pittman has resigned at East Liverpool.

C. R. L. Vawter, minister of Olive Branch church, Indianapolis, is in a meeting at Williamsport, Pa., with W. L. Walton. The meeting is being held in a tent, and much interest is being manifested.

F. J. M. Appleman and wife were given a reception by the Christian Temple congregation, Lubec, Me., at the home of J. C. Pike. Bro. Appleman succeeds Harry Minnick, who served this congregation fifteen years.

Attention is called to the article by Dr. Willett, "Newspaper Veracity." The hunger for a sensation, back of which is greed, inspires many a startling report that has no more foundation than that of Dr. Willett's lecture.

John Williams, pastor of Humboldt Park church, Chicago, and formerly of Missouri Valley and Whiting, Iowa, has accepted a call to the church at Collingwood, Ontario, and will begin work in that field about Sept. 1st.

Geo. Ringo, Riverside, Cal., has returned from a month's outing at Coronado Beach, during which time he supplied the pulpit of the Central Church, San Diego, for W. E. Crabtree, who is in

Honolulu. Five additions just before he left unreported.

Lewis R. Hotaling, pastor of the church at Ashtabula, Ohio, who is spending his vacation with relatives in this state, made a pleasant call at the Christian Century office last week. The work is progressing well at Ashtabula.

The Central church, Columbus, Indiana, has extended a call to F. G. Strickland, Indianapolis. Brother Strickland has been holding a meeting with this church, and so pleased the congregation that the call was extended, and he will no doubt accept.

W. C. Hull, North Tonawanda, N. Y., preached at the First Methodist Episcopal church, Westfield, Mass., for three Sundays during the latter part of July and the first of August. The service is highly spoken of in the Beacon, the weekly calendar of this church.

B. S. Ferrall, pastor of the Jefferson Street church, Buffalo, is preaching a series of Sunday evening sermons on such topics as, "What the Bible Says About Dreams," "An Evening with Music," "Is Lynching Ever Justifiable?" "Some Causes of Dishonesty in Buffalo."

The Illinois State convention is to be held at Decatur, Sept. 4-7. The Decatur church is preparing to extend a royal welcome to all who may come. It is to be hoped that every preacher in the state will secure as large an attendance from his congregation as possible. He can best do that by setting the example himself.

John H. Swift has just closed a fourteen months' pastorate at Winterset, Iowa. During this time the church has raised \$1,600.00 for all purposes. The pastor has held one meeting at home and three away, with a total of 89 added to the membership of the different churches. Mr. Swift is now ready to engage with other church as pastor or evangelist.

(Continued on next page.)

## A SPOON SHAKER

### Straight From Coffeedom.

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

"I became bilious, subject to frequent and violent headaches, and so very nervous, that I could not lift a spoon to my mouth without spilling a part of its contents; my heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood. I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect. I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

## FROM THE FIELD

### CHICAGO

The Sunday school of the North Side Church took an excursion trip to South Haven on Tuesday of this week.

Next Sunday the North Side church will bid adieu to Belmont Hall. The church expects to get into its new home early in September.

N. S. Haynes, who was for six years pastor of the Englewood church, will preach for this church next Sunday. The visit of Bro. Haynes will be highly enjoyed by the church and his many friends.

There is a large attendance at the Disciples' Assembly meeting at the University of Chicago each week. These meetings are led by Dr. Willett. The subject this week is the "Doctrine of the Holy Spirit."

Frank G. Tyrrell, who has just returned from the work of platform manager of the Boulder (Colo.) Chautauqua, is now at the Century office. He preached at Jackson Boulevard last Sunday and will preach there again next Sunday.

### ILLINOIS.

Joliet, Aug. 15.—First Christian Church. One confession last Lord's day.—Ben N. Mitchell.

Pekin, Aug. 15.—We are in a tent-meeting here with Chas. H. Altheide of Bloomfield, Ia., as song leader. Good audiences have greeted us every night. We are beginning on the second week. There have been two confessions. The interest is growing.—J. A. Barnett.

We closed out work at Forrest, Ill., yesterday with two additions at the morning service. We have received 32 by letter and confession since May 15th. Both people and pastor were sorry to part, but all determined to do all in their power to advance Christ's kingdom, whatever their future circumstances might be. We begin our work at Rochester, Minn., Aug. 13th. This is a large field, and it is "white unto the harvest."—Rochester Irwin.

Waukegan, Aug. 14.—Meeting here starts out nicely. Seven confessions to date. The brethren here sent for our tabernacle plans and specifications and erected a tabernacle for the meeting. They are just the thing for meetings for any season of the year. They are cheap, quickly put up, easily taken down and are superior to the tent in every way. Sorry we have to miss the national convention this year. Next meeting will be in Missouri.—Lawrence and Edward Wright, Gen. Evangelists.

### INDIANA.

Greencastle, Aug. 17.—Aug. 9 was the close of a two weeks' meeting near this city at Antioch church. The meeting was conducted by home forces and resulted in fifteen baptisms and five added otherwise.

W. H. Brown, Minister.

Newcastle, Aug. 3.—Began our revival at Arlington last night with good interest and 2 additions. H. H. McKane, of Indianapolis, will be here next week to assist us. I desire to arrange for one more meeting for the fall.—Chas. E. Shultz, Minister.

### INDIAN TERRITORY.

Wilburton, Aug. 15.—Closed a 5 days' meeting on the 12th, at Thurston, with 20 additions, 15 by baptism.

Frank Brain.

### IOWA.

Ames, Aug. 11.—Two added to the church since last report.—F. D. Ferrall, pastor.

Delphos, Aug. 15.—One confession and baptism last Sunday. Am now at Redding in a tabernacle meeting with J. A. McKenzie as evangelist.—Fred A. Sheetz.

### KANSAS.

Coney, Kans., Aug. 18.—Fifty-nine added at close of our Tyro meeting. Will continue another week.

J. R. CHARLTON.

The work at Washington, Kansas, has made some substantial improvements in the church the past year. Electric lights, new furnace and new carpet have been added. Also a normal interest generally in the church. Mrs. Young has a very interesting junior that is proving helpful in many ways. Two mission points are kept running besides the regular work.

—Albert L. Young, Pastor.

The "Martin Family" are in a meeting at LeRoy. Twenty-five additions the first week. A large tent is used for the meeting. Duncan MacFarlane is the pastor.

### KENTUCKY.

Lowder, Aug. 13.—Closed meeting here with 8 additions to church. Good audiences, good feeling.

N. D. Booth.

### MISSOURI.

The Polk County convention meets with the church at Bolivar, beginning on Monday night, September 11. J. H. Jones is working hard to make it a success.

Gallatin, Aug. 6.—One addition by statement at morning service. Work is prospering.—C. W. Comstock.

Clinton, Aug. 6.—Brooks Brothers just closed a meeting that resulted in 33 additions. One confession yesterday.—G. W. Terrell.

### NEW MEXICO.

Roswell, Aug. 7.—We had four additions yesterday, and two last Lord's day. The church is united and at work.—C. C. Hill.

### NEW YORK.

Buffalo, Aug. 14.—Sunday was a day of great joy at Jefferson street. Two added to our members at the morning service. A musical program in the evening drew an unusual number of strangers and accomplished much good. A young man responded to the invitation at the mission last week.—B. S. Ferrall.

### TEXAS.

Galveston, Aug. 3.—Two person were baptized here last night. Our building has been raised three feet on account of the grade raising in the city.—Geo. Munro.

Austin, Aug. 5.—There were three additions to the church last Lord's day, and the audience was large. I preached to a full house at our Hyde Park Mission at night.—J. W. Lowber.

Grand Prairie, Aug. 7.—Thirty-five to date, 30 baptisms, 3 Baptists, 2 restored. Meeting one week old. Begin at Red Oak next Friday night.—A. D. Rogers.

### WITH THE WORKERS

(Continued from page 857.)

Announce the convention often.

D. O. Cunningham and wife, of Findlay, Ohio, who go as missionaries to India immediately after the National convention, were given a farewell reception by the church at Findlay, August 8th.

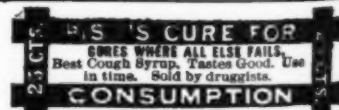
The time will soon be at hand when all the players will be once more among the workers, fresh, strong, hopeful, enthusiastic. Those who are the responsible leaders in church enterprise should see to it that plans are ready to present at once, and that not a moment is lost when the wheels begin to revolve.

L. L. Carpenter, Wabash, will conduct the dedicatory services at the formal reopening of the church at Alexandria, Aug. 20. The house has been remodeled and enlarged, at a cost of about \$3,750, and has now the largest seating capacity of any church in the city. All departments of the church are well organized, and H. A. Wingard is the minister and doing a fine work. Neighboring congregations are invited to attend the dedicatory services.

We have received the wedding announcement of Dr. Treston R. Ayars and Mrs. Fannie Hamilton Shedd of St. Louis. They will be at home at 4011 West Pine Boulevard after October 1st. Mrs. Ayars has been widely known for her devotion to the work of the B. A. C. C. and her many friends are wishing her and the Doctor a happy and prosperous voyage. The Christian Century joins in congratulations.

There is a wonderful clearing up of the mind of the worker who goes off on vacation. He sees his task not close at hand, but in perspective and hence in truer proportions. He thinks of it in detail, without the distraction of its immediate responsibility. He sees what is most worth while, where there are leaks and losses, and while recruiting his energies, he is getting a better grip on his work. The time is coming when the man who never takes a vacation will be the "missing link" between the old regime and one far better.

Several hundred delegates to the San Francisco convention spent the Lord's Day in Denver, Colorado. Representatives of the Christian Woman's Board of Mission occupied the morning hour at the Central church. F. M. Rains preached at the South Broadway church; C. C. Smith spoke at the Highlands church. A missionary mass meeting was held in the Central church at 3 o'clock at which addresses were delivered by B. L. Smith, F. M. Rains, A. L. Orcutt and W. J. Wright. Presiding Elder A. McLean presented to the congregation a number of missionaries to the foreign field.



## "ALL TOGETHER FOR EACH OTHER"

There is a growing dissatisfaction with the wasteful competition of our commercial life to-day. This reign of the spirit of competition has come about, from the philosophical side, because of the emphasis that was placed upon the rights of the individual. Viewed from the standpoint of industrial history competition is traceable to the division of labor and the increase of the number of individuals who looked to the same specific kind of work for their support. As a result of these and other causes our age has found itself in the grasp of a competitive system that has proven itself wasteful and incompatible with our growing ideas of brotherhood and our increasing emphasis upon the rights of all men as over against the rights of the individual man.

Many have been the attempts by political economists and practical men of affairs to discover some plan by which this harmful competition may be eliminated and by which men may co-operate with an equitable division of the profits labor, land, and capital. All are familiar with such attempts as the Farmers' Alliance, co-operative mercantile establishments and the like. These attempts in America for the most part have been unsuccessful. In Europe, especially in England, they have been somewhat more successful. Each attempt of this kind, whether successful or not, has been a step toward the final solution of the problem of industrial co-operation.

There is in operation in Chicago a system of co-operation, originated by H. P. Albaugh, president of the firm of Albaugh Bros., Dover & Co., whose motto is the caption of this article. Mr. Albaugh, after having studied carefully all the leading plans of co-operation in Europe and America and after further work along individual and practical lines, has outlined, and tested thoroughly, the plan now in use by the above-mentioned firm.

The proposition, known as "scientific co-operation," provides for the setting aside of eleven blocks or series of Corporation Stock, each block to cover 1,500 shares, par value of each being \$100. Options on one or more shares are given subscribers and voucher issued by the Corporation. The voucher may call for the delivery of Stock Certificate after five, ten, fifteen, or twenty annual payments have been made, the choice of plans being made by subscribers. Each series of stock carries a slight advanced schedule of annual payments, according to the following method:

The first series is sold at par value, less 5 per cent interest on annual payments—e. g.: one share on the five payment plan runs \$20, \$19, \$18, \$17 and \$16. The second series carries an interest allowance on payments of 4 per cent, which makes the annual payments on one share 5 Payment Plan \$20, \$19.20, \$18.40, \$17.60 and \$16.80. The third series schedules on the basis of 3 per cent. The fourth series 2 per cent, the fifth 1 per cent, the sixth is flat par, making each annual payment the same. Then on the

Seventh series there is a Premium charge of 1 per cent; on the

Eighth series there is a Premium charge of 2 per cent; on the

Ninth series there is a Premium charge of 3 per cent; on the

Tenth series there is a Premium charge of 4 per cent; and on the

Eleventh and last series a Premium charge of 5 per cent, making the annual payments on 1 share 5 Payment Plan, \$20, \$21, \$22, 23, \$24.

Each time a block of stock is contracted the foundation of the business is broadened, the financial resource is greatly increased, a number of additional co-operators are added, all of which warrants the increase of annual payments necessary to acquire an interest on the next series. By this plan we have the resource of the Company, so far as its extension capital is concerned, laid up over the signatures of a large number of people all over the country, while the yearly payments drip into the treasury as a conservative, legitimate business needs its promotion money.

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No certificates are required, as this is a flat or "open" rate. This excellent reduction should insure a large attendance.

Watch for the program. F. G. Tyrrell of St. Louis will open the convention with an address on Monday night, the 18th. Get there in time for this great speech.

Send your name to S. W. Brown, Eldorado, Kas.

Yours for the greatest convention in our history. W. S. Lowe.

Topeka, August 16, '05.

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One thousand three hundred and four churches have promised to take the annual offering for church extension. We are slowly climbing toward the 2,000. We should reach it by September 30th. Missouri is ahead, Illinois second, and Ohio third. Remember this is the only offering asked from the churches for the entire year:

Promises to take offering: Alabama, 10; Arkansas, 11; Arizona, California, 60; Colorado, 13; Connecticut, 1; District of Columbia, 5; Florida, 4; Georgia, 10; Idaho, 4; Illinois, 141; Indiana, 89; Indian Territory, 10; Iowa, 80; Kansas, 85; Kentucky, 83; Louisiana, 10; Maine, Manitoba, 2; Maryland, 3; Massachusetts, 6; Michigan, 38; Minnesota, 11; Mississippi, 6; Missouri, 162; Montana, 8; Nebraska, 64; New Jersey, 1; New Mexico, 2; New York, 24; North Carolina, 7; North Dakota, Ohio, 132; Oklahoma, 16; Ontario, 1; Oregon, 25; Penn-

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#### IN COLORADO.

The C. W. B. M. sessions of the Colorado State Convention were of the usual high order. The president, Mrs. L. S. Brown of Denver, reported 28 auxiliaries, 20 Junior Societies, and 5 life memberships last year. The national board has planned to raise a centennial fund of \$100,000 and Colorado is asked to contribute \$300 of it. An increase of \$50 in the Dr. Martha Smith fund was recommended. Mrs. Brown also recommended more work of organization; more literature distributed; more subscribers for the Colorado Christian Herald. Mrs. M. L. Parks, treasurer, reported total receipts, \$543.50; total expenditures, \$187.15. The report of the Junior Superintendent, Miss Besse Wilkinson, was read by Mrs. J. W. Maddux. It showed nearly \$300 contributed last year. New societies were organized at Loveland, Longmont, Buena Vista, Ft. Collins and Rocky Ford.

The corresponding secretary of the convention, Leonard G. Thompson, made a gratifying report. Thirty-one meetings have been held during the year. Seven ministers in nine fields have been helped by the C. W. B. M., at Greeley, Golden, Florence, Windsor, Wray, Paonia, Rifle, Grand Valley and Meeker. An attempt at Sterling to unite the congregations of Disciples and Baptists was defeated by aged and conservative members of the Baptist church. M. P. Givens and R. A. Givens, brothers, rendered valuable assistance as evangelistic singers.

The following recommendations of the board were unanimously adopted: \$3,000 from the church for Colorado missions, that all church observe Colorado day, first Sunday in November; that the national C. W. B. M. be asked for at least \$2,000; that churches unable to support a minister be grouped under one man; that mission churches be urged to reach self-support as soon as possible; that new fields may be entered; more attention to evangelistic work, each church to hold at least one meeting a year.

Crayton S. Brooks of Colorado Springs was elected president; J. H. Mohrort, Pueblo, vice-president; J. E. Pickett, Denver, recording secretary; A. E. Pierce, Denver, treasurer; L. G. Thompson, corresponding secretary. The following committee on summer assembly was elected: J. E. Pickett, S. M. Bernard, W. Bayard Craig, Crayton S. Brooks and A. E. Pierce. It was unanimously decided to make a permanent assembly ground at Gato, on the Moffatt road, thirty-seven miles from Denver. This is a beauty spot, and it is safe to predict that the Colorado Assembly will become one of the great summer centers of the Disciples.

There were only thirty delegates enrolled from outside Denver. The small attendance was due to the fact that the time was vacation, and many were going to the California national convention.

F. M. Rains, Geo. B. Ranshaw and C. C. Smith were present, and took part in the deliberations, as well as in the more formal portion of the programme.

W. Bayard Craig made a most enthusi-

astic speech on "Our Colorado Work," speaking of the vast extent of territory, and the rapidly opening doors.

C. C. Smith delivered the convention address, speaking on "Evangelism."

J. W. Maddux of Golder is working hard for a new church.

A. M. Haggard was one of the lecturers at the assembly this summer.

A. O. Walker of Loveland is devoting

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half of his vacation to the work of the  
B. A. C. C.

W. S. Shearer of Chicago attended one  
session of the convention.

### The Chautauqua.

The Colorado Chautauqua closed Aug.  
7th about \$800 ahead. Every year here-  
before the association has been two or  
three thousand dollars in debt, but the  
deficit has been cheerfully paid by the  
guarantors. No more beautiful grounds  
for a Chautauqua assembly can be found  
anywhere, and the attendance will doubt-  
less reach 10,000 campers in a few years,  
as the attractions become known. I leave  
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### July Receipts for Kentucky Missions.

Alton, by W. D. Gaites, \$7.08; Antioch,  
Fayette county, by George Clayton \$28;  
Berea, Madison county, by J. M. Early,  
\$21.42; Bethany, Owen county, by J. W.  
Bridges, \$4.77; Bald Hill, Nicholas coun-  
ty, by James C. Ogden, \$14.70; Bethle-  
hem, Clark county, by Don. J. Prewitt,  
\$33.50; Campbellsville, Taylor county, by  
William Stanley, \$15; Claysville, by A.  
J. Mize, \$4.36; Newby, Madison county,  
by same, \$5.64; Ghent, by R. O. Williams,  
\$45; Ladies' Aid Society, Ghent, by same,  
\$5; Hilltop, by J. J. Dodge, \$4.80; Pleas-  
ant Hill, Oldham county, by P. D. McCal-  
lum, \$5; South Fork, by E. C. Riley, \$5;  
Tilton, by R. D. Sousley, \$17; Union,  
Larue county, by P. C. Nicholas, Sr.,  
\$11.75; Wilmore, by Frank Grow, \$10.55;  
Ladies' Missionary Society, Union, Larue  
county, by Miss Nannie Hubbard, \$2.50;  
Ludlow, on debt, \$252.50; Ludlow, on in-  
terest, \$102; Kentontown Sunday School,  
by Ora Duncan, \$7.30; Miss Sallie V. Ash-  
brook, One of Fifty, \$10; interest from  
investment, \$24; W. J. Rice, Olive Hill,  
\$5; total, \$641.87.

### VIRGINIA LETTER.

The Allegheny Co-operation meets with  
the Pembroke church, Giles county, next  
week. R. A. Helsabee is the successful  
pastor of the church.

The New River Co-operation meets in  
Roanoke Aug. 30. It will continue three  
days. B. A. Abbott of Baltimore, W. H.  
Book of Martinsville, H. C. Combs of  
Richmond, D. E. Motley of Washington.

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# A Wonderful Investment Opportunity

**BETTER THAN THE BEST GOLD MINE ON EARTH** are the **Investment Crop Certificates** Participating in the **Commercial Peach Orchards** And Other Fruit and Vegetable Crops Grown in the Famous Fruit Belt of East Texas. Yielding from \$100 to \$500 per Acre per Annum. And Paying from 100 to 500¢ per Annum on the Amount Invested.

For years the people have been looking for a real investment for their savings, where the element of soundness is considered of first importance and good earnings next. Mining and oil companies have flooded the country with their cheap stock and rich promises, but one seldom finds a person who has made any money from such speculation. We have no hole in the ground or prospect to test with the people's money, but offer a proposition based upon the most thoroughly tested and reliable business known to man—the good old-fashioned, time-honored and always reliable and ever independent industry of tilling the soil and reaping the rich rewards that old mother earth with intelligent effort always produces. Different sections of the country have become renowned for the wonderful profits that have been realized from fruit and vegetable crops, but the experience of recent years has thoroughly demonstrated that no section of the country is so favorable to this industry as the

## "FRUIT BELT OF EAST TEXAS."

The following data taken from the actual experience of fruit and truck growers in this region shows the wonderful earning power of the land and possibilities of this industry in this section: Peaches, pears, plums, figs and grapes yield from \$100 to \$500 per acre annually; tomatoes from \$100 to \$300; sweet and Irish potatoes from \$100 to \$200; blackberries and dew berries from \$200 to \$300; strawberries from \$200 to \$500; while cabbage, radishes, beets, cowpeas, peanuts, cauliflower, asparagus, etc., are grown in commercial quantities and at correspondingly large profits. From three to four crops are grown on same land each year, as seasons are so long and vegetation grows so rapidly. A three-year-old peach orchard will yield \$100 an acre and frequently bears a good crop at two years of age, and as the trees grow the yield increases. During the first few years while the trees are developing and until the ground is all shaded, truck crops are grown between the trees, thus affording the trees the cultivation they require and securing valuable crops from the very first year, as the truck crops are very profitable. One man last year realized \$21,000 clear of all expenses from 40 acres of onions. We can give the names and addresses of numerous fruit and truck growers of undoubted standing who will vouch for the accuracy of the above data.

## OUR PROPOSITION.

The United Development Company is now developing one of the largest commercial peach orchards in East Texas, and to assist in making the necessary improvements to make their lands productive without delay, they offer to those who desire to participate in the benefits of the enterprise by investing their money along with the company's own capital, the opportunity to do so through the purchase of their Investment Crop Certificates. These Certificates are virtually leases on the land, each one covering as many acres as may be desired by the investor, and provide that in consideration of the single advance payment of fifty dollars per acre the Company will supply all the necessary labor and equipment of teams, implements, buildings, etc., and cultivate the land in the most approved and scientific manner under the direction of a competent horticulturist, and that they will harvest and market the crops and give the investor one-half the net returns therefrom for a period of ten years. The profits will be distributed annually and each year's dividend should not be less than the total amount invested.

## ESTIMATED PROFIT ON A 10-ACRE CERTIFICATE.

Income from 10 acres at \$100 an acre annually for 10 years.....\$10,000  
Investor's one-half interest..... 5,000  
Amount invested for 10-acre certificate ..... 500  
Net profit in 10 years on investment of \$500..... 4,500

This estimate is based on an income of \$100 an acre, which is the minimum yield under ordinary cultivation. Under our expert cultivation with the most approved and scientific methods the yield should be the maximum, which would increase the profits accordingly.

## THE MANAGEMENT.

For the satisfaction of probable investors who would be interested in the capability and integrity of the Company we give the names of the leading stockholders and officers and invite attention to the fact that the list includes some of the most capable and successful business men of the country and men who could not be induced under any circumstances to be associated with an enterprise that did not give its patrons a "square deal": Angus McKinnon, president, formerly principal of Drake University Business College and later business manager of the Christian Century of Chicago; J. P. Jordan, vice president, president Farmers' Bank, Garden Grove, Iowa; A. M. Allen, secretary, formerly assistant secretary Drake University, Des Moines, Iowa; A. E. Noble, capitalist, formerly president Citizens' Bank, Casey, Iowa; D. W. Sutherland, president National Bank, Manning, Iowa; Winfield Smouse, capitalist and real estate broker, Washington, Iowa; Isaac Klein, capitalist, Davenport, Iowa; Hill M. Bell, president Drake University, Des Moines, Iowa; I. N. McCash, superintendent Iowa Anti-Saloon League, formerly pastor University Church, Des Moines, Iowa; J. T. Nichols, editor Christian Union, Des Moines, Iowa, and others.

## A STRONG INDORSEMENT.

The following editorial was written by Mr. D. Leubrie, Editor of the National Banker of Chicago, a magazine of unquestioned standing and reliability, and was published in the June issue of that periodical without our knowledge or solicitation. We refer interested parties to the above publication located at 84 La Salle St., Chicago, for verification of our statements.

"The National Banker has frequently directed the attention of its readers to the excellent opportunities represented in Texas in the culture of its soil. Within the past five years there has been a large and almost continuous movement into that agricultural and horticultural empire.

One of the latest companies and one of the best in its stability, high standing and the generous offer it makes to the farmer, mechanic, business man and banker, is the United Development Company, which is also one of the largest land enterprises floated in recent years. This Company controls 25,000 acres of fruit land, adapted likewise most favorably to truck growing, in East Texas, in a section which has demonstrated again and again its fertility and especial adaptation to the luxuriant growth of fruit and garden truck.

No matter from what standpoint this proposition is considered, it is without question the most liberal it has been our province to record. The editor of the National Banker, who has been frequently in Texas, is fully conversant with the conditions relating to fruit culture and truck growing and takes pleasure in saying that the estimates made by the United Development Company are not overdrawn, but are true in every particular, which will be vouched for by any person living in that section of Texas.

'Tis said that "truth is stranger than fiction," so it may possibly appear to the farmer or investor who has not lived in Texas, that the facts and figures given with relation to the annual earning power of the land in the section described in this company's literature are impossible of attainment. The National Banker on its own initiative will pay the expenses of a trip to the lands of the United Development Company, to any one who, upon a careful investigation, finds the statements we allude to untrue or misleading. This should be conclusive evidence that the promises made by this excellent Company will be fulfilled in every particular."

## EXTRAORDINARY OPPORTUNITY.

We present you in these Certificates an extraordinary investment opportunity. They are as safe as a lease on any farm and the returns are certain and bound to be immense. There is no element of chance or speculation, but the safe and sound business of tilling the soil and that too under the most favorable conditions and of the most profitable sort. The surest and best paying gold mine on earth is a fruit farm in East Texas. We have spent several thousand dollars investigating the country and conditions and in the choice of our lands had the assistance of government experts, who have adjudged our lands to be the best available fruit land in East Texas. You may now participate with us in the benefits of this proposition. Buy as large a certificate as you can and do it now. You will get your money back in the first year's profits and the balance will be clear gain.

## SPECIAL INTRODUCTORY SALE.

The regular price of these certificates, which is determined by summing up the elements of expense involved, is \$50 per acre. Those who will remit at once may now have the advantage of a bargain in a limited introductory series which is now offered for immediate acceptance at \$30 an acre. When this limited series is sold the price will be \$50 and when the entire issue is sold they are bound to be at a handsome premium, for judging their value by their producing power, which is the business method, they would be worth \$500 an acre on basis of ten per cent earnings or \$1,000 an acre on five per cent basis. Where else can you buy an investment of absolute security for \$30 with an earning value of from \$500 to \$1,000? Lose no time in taking advantage of this introductory offer. It will not last long. Fill out the attached application blank for as large a certificate as you are able to buy, sign it and mail at once with a bank draft for the amount to the

## United Development Company

ANGUS MCKINNON, General Manager  
810 Olive St., Saint Louis, Mo.

Note—For business convenience and facility in reaching our field we have established our central office in St. Louis, Mo., where we should hereafter be addressed. UNITED DEVELOPMENT CO.

(Cut off here and mail to-day.)

United Development Company, Box 563, St. Louis, Mo.

Gentlemen:—I hereby subscribe for one of your Investment Crop Certificates entitling me to one-half the net returns from the cultivation of ..... acres of your East Texas fruit and truck lands for ten years, in payment for which I submit herewith \$ ..... Dollars. It being understood that you are to cultivate said land in the most approved and scientific manner and remit to me my share of the net earnings each year till the Certificate expires.

Signed .....

Address.....

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**A CHRISTIAN HOME AND HIGH-GRADE COLLEGE****NEXT SESSION OPENS SEPTEMBER 18, 1905**

Rooms should be engaged early. Many students refused for want of room the past 2 years. Limit 150.

For engraved catalog address **MRS. W. T. MOORE, President, Columbia, Mo.**

and J. Hopwood of Lynchburg will be the chief speakers.

The brethren near Wirtz, Franklin county, are building a new church, which will be dedicated this fall. The leading spirit is C. W. Montgomery, pastor of the church.

Pine Grove church was organized this spring after a meeting by H. D. Coffey. The Methodist interest in the church house has been purchased by us. It is situated three miles south of Roanoke. It has over 70 members and a good Sunday school. A wonderful transformation has been wrought in the moral condition of the community.

The Church Avenue Church of Christ started a mission in the southeastern part of the city in July. We first began with a tent, H. D. Coffey doing most of the preaching. Now we have a tabernacle that will last two or three years, or until the congregation becomes strong enough to build a church house, a flourishing Sunday school, and some forty or fifty members ready to organize a church. Bittle Sublett, recently from Craig county, will preach for the mission. He is a young man of considerable promise.

W. G. JOHNSTON.

Roanoke, Va., Aug. 18, 1905.

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**PIEDMONT ASSEMBLY**

C. R. Sine.

The Piedmont Assembly of the Christian Church held its eighth annual session near Gordonsville, Virginia, from July 28 to August 6. It was the consensus of opinion that this was the best session in the history of the Assembly. Great speeches, such as would grace the platform of any national convention, the exponents of great hearts and minds, were delivered by men like J. J. Haley of Richmond, Virginia, C. A. Young of Chicago, Illinois, B. A. Abbott of Baltimore, Maryland, and Hon. William Hodges Mann, Democratic candidate for the governorship of Virginia. The program also contained forceful addresses by B. P. Smith of Atlanta, Georgia, W. G. Johnston of Roanoke, Virginia, and C. R. Sine of Charlottesville, Virginia, rising young men of our brotherhood in the East, who are rapidly winning for themselves an honored reputation.

The program opened most auspiciously with a lecture on the Holy Spirit, led by C. A. Young, the first of a most profitable series of special lessons which were continued throughout the entire session. The Lord's Supper was observed at 7 a. m. and at 10 a. m. a bible study in Isaiah was given by Mr. Young, who is a thorough student and a clear, forceful teacher of the bible. The morning sermon was delivered at 11 a. m. by J. J. Haley, a sermon on "Lessons From Peter." Dr. Haley is a man of international reputation, having spent eleven years in Australia and several years in England. In the afternoon Mr. Young preached a most impressive sermon on the "Divinity of Christ," and the services of the day were closed by a sermon by W. G. Johnston, in which he spoke of the realm of the spiritual embracing life, love, moral law and personality. One of the striking features of Sunday was the splendid order among the vast crowd. There was in evidence the reverence and respect for things sacred in keeping with the day.

Monday was Church Problem Day. Valuable and helpful addresses and discussion on "Duties of Elders and Deacons" occupied the morning hours. At 2 p. m. B. P. Smith read a thoughtful address on "Religious Literature" in his usual clear and distinct manner. Mr. Young followed with a forceful address on "The Place of the Disciples of Christ," in which, with great clearness and distinction, he pointed out their centrality of position geographically, historically and religiously. B. A. Abbott then delivered a powerful address on

"The Needed Evangelism of the Twentieth Century," in which he declared we were living in an age of evangelism, but that the church needed to put aside their formalism and go out into the highways and compel the people to come in. At 8 p. m. Brother Abbott gave a sermon on "Repentance," taking for his text Acts 11:18.

Tuesday was C. W. B. M. Day and Wednesday Missionary Day. J. J. Haley presented the cause of Foreign Missions; W. G. Johnston, Home Missions; H. C. Combs, State Missions; J. D. Hamaker of Strasburg, American Missions; E. S. C. Bennett, "Benevolence," and C. R. Sine "Church Extension." In the evening B. P. Smith delivered a splendid sermon on "Enthusiasm." That this day was especially valuable as an educational factor in missions, the above clearly demonstrated.

Thursday, August 3, was set aside for the consideration of "Endeavor Work" and "District Business."

Temperance Day was observed on Friday, August 4. This was one of the best days of the session. W. H. Book, who leaves within a month for Columbus, Indiana, gave a touching farewell sermon on "Christian Charity." The Piedmont Assembly bids Brother Brook Godspeed in his new field. At 11:30 J. W. West of Richmond, Virginia, state lecturer of the Anti-Saloon League, gave one of the most powerful temperance addresses ever delivered in this district, and which can not fail to strike a vital blow to the liquor traffic of Virginia. The most distinguished guest of the day was Hon. William Hodges Mann, who made one of his usual strong appeals in favor of temperance. Judge Mann is the author of the Mann bill, which closed over eight hundred saloons in the rural districts of Virginia. J. B. Turpin, pastor of the Baptist church of Charlottesville, Va., spoke in the same cause.

Saturday, August 5, was Sunday School Day. Splendid addresses were made by James S. Thomas, Lynchburg, Va., on "State Sunday School Work;" by R. M. Hopkins, Louisville, Ky., on "The Purpose and Plan of the Sunday School," and by O. G. White, Baltimore, Md., on "Spiritual Awakening The Harvest Field of the Church."

On Sunday, August 6, this most excellent assembly closed with Sunday School conducted by Professor Davis of Christian College, Lynchburg, and sermons by J. J. Haley and W. G. Johnston.

Educationally and spiritually this assembly has been a success and considerable credit is due to the board of trustees and officers who have made it a leading religious factor in the state.

Charlottesville, Va., August 9, 1905.

'Tis clear if we refuse  
The means so limited, the tools so rude  
To execute our purpose, life will fleet,  
And we shall fade, and leave our task  
undone.

—Browning.

The Central Church, Decatur, extends a most cordial invitation to all the State. Drop a card to the pastor, F. W. Burnham, and tell him who are coming from your congregation.

**FOR TORPID LIVER****Take Horsford's Acid Phosphate.**

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

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